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The Wars of the Jews:

In Two BOOKS.

With the most Deplorable

HISTORY

OF THE

Siege and Destruction

OF THE

City of *Jerusalem*,

AND

The Burning of the TEMPLE therein by the *Romans*, under the command of *Titus Vespasian*, the Roman Emperor.

Also an Acount of the fearful Presages, and strange Apparitions that were seen in the Air, before the Ruin thereof.

Epitomiz'd from the Works *of* Flavius Josephus, *Translated into* English *by Sir* Roger L'Estrange, *Knight.*

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THE PREFACE TO THE READER.

THAT the *Jews* were a great and warlike Nation, can be doubted by none that believe the Sacred Records, where we find that Joshua, upon his Entrance into the Land of Canaan, subdu'd and conquer'd two and thirty Kings; and yet their Enemies were so formiable, that those who were sent to spy out the Land, thought 'was impossible, to overcome them: For among them were the Sons of Anak, who were Men of a Giant-like Strength and Stature. And tho' it be true, that the Unbelief of those Spies magnify'd the Power and Strength of their Enemies, yet certain it is, that the Canaitish Nations had Giants among them; which yet the Jews but little valu'd, as appears by David's encountring with, and killing of Goliah. Nor need we wonder at the Warlike Temper of the Jews, when we consider, that tho' the Land of Canaan was given to them by the Promise of God made to their Fathers, yet they were forced to fight for every Inch of it; which must needs inure 'em to Martial Discipline: And either the Moabites,

bites, Edomites, Philistines Midianites or Ammonites, with whom they had constant Bikerings, gave 'em occasion to be still handling their Arms. And in all other Battles, unless their Sins fought against them more than their Foes, they still came off Conquerors. For it must be granted, that in all their Conflicts with their Adversaries, recorded in the Holy Scriptures, it was because the Lord was on their side, that they were still Victorious. And when-ever he, who was their Strength, departed from them, they fell before their Enemies.

But after they with wicked Hands had crucified and slain the Lord of Glory, and so had brought Wrath upon themselves unto the uttermost, never was there any People that receiv'd so fatal and total a Destruction, as they did; nor yet that fought against the Romans more Obstinately, or that did them greater mischief; so that I may with good grounds affirm, That of all the Wars that were ever seen or heard of, that of the Jews with the Romans, was certainly the most considerable: And therefore it was, that the Learned and Warlike Josephus, who was himself a Spectator of these Things, and a faithful Witness of the Truth thereof, undertook the Writing of it with his own Hand, which he tells us he thought himself oblig'd to do, as well because some pretending to write this History, have took up their Materials upon trust and Hearsay, without any knowledge at all of the Things about which they wrote; as because others, tho' they knew the Things, yet being Enemies to the Nation, have, out of meer Spight and Malice, disguised the evident Truth with partial Reports and false Glosses, more like Orators than Historians; in favour of the one side or the other, and not as the Things truly were; having no regard to that Veracity, which is the chief Ornament of a Historian, and which above all shou'd give a Reputation to his Work.

This Work (which I have thus Epitomiz'd from that great Master of the English Tongue, Sir Roger L'Estrange, Knight, (for Publick Benefit) our Author was the better enabled to undertake, because, having first born Arms amongst his Countrymen the Jews, against the Romans, yet he found himself afterwards under some sort of Necessity to change

his Side, and to enter into the Roman Service, the Occasion of which the Reader will find in the process of this History.

Now that which made this War the more bloody and terrible on the Jews part, was the Time of its breaking out, which was when the Romans were all embroil'd among themselves, and the Jewes strong, rich, and seditious, and neither wanted Men, Money, nor Good-will to improve such an Opportunity; which Considerations inflam'd 'em into so desperate a Tumult, that they were not without flattering Hopes of Carrying all before 'em; nay, they struck whole Nations in the East with strange Apprehensions of being totally over-run; for even the Jews beyond Euphrates, as well as the rest, were all in a Confederacy to rise as one Man. Which, by a Christian Reader can be look'd upon as no other than a Divine Infatuation, that thereby Heaven might bring upon them that Vengeance which they had so justly merited for their Sins; especially, when they had fill'd up the Measure of their Iniquities by their barbarous Crucifixion of the Lord of Glory. The Guilt whereof, (tho' they refuse to own it) persues them to this very Day; so that (tho' they were once the peculiar People of God) they are now a Curse and an Execration in all the Kingdoms of the World; there being now no Country which they can call their own.

As to this History, the Reader will find it begins with those Transactions which happen'd before the time of Josephus, and of which, for that reason, as himself tells us, he speaks but sparingly; but as to those Things that happened in his own time, he is more large and copious, giving a very succinct and compleat Account of the Original of these Wars of the Jews, and of the Progress thereof, and of those Matters that contributed to the bringing Things to the last Extremity.

The Siege of Jerusalem is also here at large described: than which they never was a more remarkable Siege in the World, as there never was a more glorious City than Jerusalem; the Temple therein being justly esteem'd the chief Wonder of the World; the Glory thereof being the Admiration and Amazement of the Romans: Who, upon that Account,

wou'd fain have ſav'd it from the devouring Flames; but there was a Divine Nemeſis that attended that execrable Banditti; which made them, that were the greateſt Enemies of our Bleſſed Saviour, the Inſtruments of making good and fulfilling his Prophecy about the Deſtruction of their Temple, by ſetting Fire to it with their own Hand.

Here, Reader, thou wilt alſo find a faithful Account of the Calamities and Sufferings of the Jews during the time of the Siege of Jeruſalem; *and the Variety of Afflictions they labour'd under, one while by War, another while by Sedition, and then again by Famine: And all thoſe they underwent to that Extremity, that 'tis hard to ſay by which they ſuffer'd moſt: And yet their Obſtinacy againſt the Romans under all this, was unexpreſſible; which was a great occaſion of the Deſtruction of Fugitives, and of the Torments inflicted on thoſe that were taken; all which is in the proceſs of our Hiſtory faithfully related.*

To conclude, I know no Hiſtory more full of ſtrange and admirable Events, nor wherein the juſt Judgments of God upon a Nation devoted to Ruin and Deſtruction, are ſet forth in more vivid and lively Colours. God grant that our Nation may avoid their Sins, that ſo we alſo may avoid their Judgments. And therefore,

Let *Jewry* Britain's Warner be,
Let *Jebus London* teach,
That we God's Wrath may fear and ſee,
Whilſt Jews to Britains preach.

THE Wars of the JEWS.

The First Book.

Containing the History of the Jews, from the Time of the Maccabees to the Siege of Jerusalem, *by* Titus Vespatian.

HAving undertaken to write the History of the Wars of the Jews, I thought I could not begin at a more proper *Epocha* than the time when the valiant *Mathias* of the Asomonæan Race, the Father of the Maccabees, appear'd for his Country, to deliver the enslaved Jews from the intollerable Thraldom, and enforced Idolatry of *Antiochus Epiphanes*: For this *Antiochus* having made an advantagious inroad into *Egypt*, designing to reduce both the King and Kingdom, he was by the peremtory Command of the Romans forc'd to withdraw his Army from thence; and not only so, but to quit what he had taken. And being frighted away from *Egypt*, he made no more ado but march'd with his Army outright to *Jerusalem*, and made himself Master of it without any kind of difficulty; for the Gates were set open to him by the Treachery of a Party he had made within the Town; where being enter'd, he exercis'd great Cruelty, and put many People to the Sword, without distinguishing Friend from Foe; whereby some that had help'd to betray the City, met with the just Reward of their own Treason; and having pillag'd the City, convey'd the Treasure away to *Antioch*: The spoil of the Temple was of a very great Value, it being wholly stripp'd and rifl'd, all the holy Vessels and Utensils being taken away, the golden

Candle-ſticks, the golden Altar, and the Table of ſhew-bread amongſt the reſt: And further, to conſummate the Miſery of this People, their daily Sacrifices were forbidden, the City levell'd with the Ground, and the Inhabitants partly kill'd, and partly carry'd away captive; together with their Wives and Children, to the number of Ten thouſand; their Walls were demoliſh'd, their ſtately Edifices conſum'd by Fire. They erected a Tower in the City that Commanded the Temple; and when they had ſupply'd and fortify'd the Place, a great Garriſon of Macedonians was put into it; but not without a mixture of execrable and apoſtate Jews, that were more malicious than the worſt of their Enemies. They rais'd an Altar in the Temple, and ſacrific'd Hogs upon it, in the moſt ſpiteful Contradiction to the Laws of the Jews; and which was yet more malicious, they put all People to Extremities that would not renounce the true God, and worſhip their Idols. And both there, and in all other Cities and Towns, they built Temples and Altars for the Daily Sacrifice of Swine's Fleſh; making it highly penal for any of the Jews to circumcize their Children. By theſe Severities many of the Jews were prevail'd with to comply with the King's Orders; tho' others were ſo truly brave and generous as to ſtand firm againſt all Trials, Torments, and even Death itſelf, rather than depart from the Religion and Laws of their Country; having their Bodies cut and torn with Whips, and then crucify'd alive, and their Wives and ſo many of their Children as were circumciz'd, hanging about their Necks, according to the King's Order. The Holy Scriptures alſo were deſtroy'd, where-ever they were found; and it was made Death but ſo much as to entertain them.

In this deplorable Condition it was, that the Jews were in, when *Antiochus Epiphanes* had made the daily Sacrifice to ceaſe, and ſet up the abomination of Deſolation in the Temple at *Jeruſalem*, as the Prophet *Daniel* had long before foretold.

At this time there liv'd in a Village called *Modin*, belonging to *Judea*, a Prieſt whoſe Name was *Mathias*, a Prieſt of the Family of *Joarib*, but born in *Jeruſalem*: This *Mathias* was the Son of *Joſia* the Son of *Simon*, and *Simon* the Son of *Asmonæus*. *Mathias* had five Sons, *Joannan*, who

was

was sirnamed *Gaddis*; *Simon*, otherwise *Thassi*; *Judas*, who was also called *Maccabeus*; *Eleazar*, alias *Auran*; and *Jonathan*, sirnamed *Apphus*. This *Mathias* wou'd be ever now and then condoling with his Children upon the deplorable State their Nation was reduc'd to; their City desolate, their Temple pillag'd and prophan'd, which a thousand other Calamities; and he wou'd be often telling them how much more glorious it wou'd be to fall a Sacrifice to the Laws and Religion of their Country, then to linger out a miserable Life at so servile a rate.

Upon the coming of the King's Officers into *Modin*, the Village where he dwelt, to press the Execution of their Master's Orders, they began with *Mathias*, as a Person of Authority, and one whose Example might draw in all the rest: Laying before him the danger of his Disobedience, and the advantage of his Complying; and therefore charg'd him in the King's Name to Worship as he was commanded: Which he not only generously refused to do, but told 'em *That if every Soul within their Master's Dominions wou'd yield to him in that Particular, he would never either submit to him himself, nor advise any of his Sons to abandon the Worship of God.* *Mathias* had no sooner utter'd these Words, but out steps a Jew, to sacrifice according to the King's Way: but *Mathias* and his Sons were so inflam'd thereat, that in an Heroick Fury, they not only kill'd the Jew, but the King's Officer also, with all his Guard about him, as they were forcing the People to that abominable Worship. In this Heat they over-turn'd the Altar also, *Mathias* calling thus to the People about him, *As many of you as having any Regard for your Honour, or for your Religion, follow me.* And so the Father and his Sons withdrew themselves immediately into the Wilderness, leaving their Goods and Estates behind 'em. This generous Example soon after caus'd a great part of the rest of the People, with their Wives and Children, to fly into the same Desart, where they made a shift to live some time in Caves.

When this came to the Ear of the King's general Officers, they drew the Garison out of the Castle of *Jerusalem*, and marched after the Jews in the Wilderness; trying them first by good Counsel, and advising them to take more sober Measures, without forcing the Soldiers upon the [illegible]

fity of a Military Execution. But this not taking effect, they pitch'd upon the Sabath-day for an Attack upon them, burning and deſtroying them in their Holes without any Reſiſtance, and without ſo much as ſtopping the Mouths of their Caves; for ſuch was the Reverence they had for the Sacredneſs of that Day, being commanded in the Law to keep it holy, that they choſe rather to periſh than prophane it. The Number of thoſe that were thus ſuffocated, amounted to near a thouſand: But there were great Numbers that made their Eſcapes, and liſted themſelves under the Command of *Mathias*, who, upon this Experiment, preach'd another Doctrine to them; telling them, *That in caſe of ſuch an Extremity, they might lawfully fight and defend themſelves on the Sabath, as well as on another Day; for otherwiſe that Scruple wou'd be their total Deſtruction: For their Enemies, taking Advantage of their Superſtition, wou'd be ſure ſtill to attack 'em at a time when they were certain they ſhou'd meet with no Reſiſtance.* The Reaſon of this Diſcourſe was ſo clear, they were all convinc'd of the Lawfulneſs of uſing their Arms upon the Sabbath, in caſe of Neceſſity; and the Practice of it continu'd with them ever after.

This great General was now in a little time Maſter of a conſiderable Force; inſomuch that he deſtroy'd all their idolatrous Altars, and put all the Apoſtates to the Sword, where-ever he could come at 'em; appointing Children to be circumciz'd, which had before been forbidden; and driving away the King's Officers that were appointed to hinder it; having drawn all the Jews into a Body, that had diſperſ'd themſelves up and down into Privacies and Hiding-places, for fear of the Enemy.

Mathias, having been a full Year in this Command, felt himſelf ſeiſed with a mortal Illneſs; and therefore calling his Sons about him, ſpake to them to this effect: *My dear Sons, my Life is drawing to an End; but I am now to charge you upon my Bleſſing, before I leave you, to ſtand firmly to the Cauſe that your Father has aſſerted before you, without any Wavering or Shrinking. Remember what I have told you, and do as I have adviſ'd you. Do your utmoſt to ſupport the Laws and Rights of your Country, and to reſtore the Order of Things that wants but very little of being ſwallow'd up in Confuſion.*

Confusion. Have nothing to do with those, that either for Fear, or for Interest, have betray'd it. Shew your selves to be Sons worthy of such a Father; and, in Contempt of all Force and Extremity, carry your Lives in your Hands, and deliver them up with Comfort; if any Occasion shou'd require it, in Defence of your Country; computing with yourselves, that this is the Way to preserve you in God's Favour; and that in consideration of so unshaken a Vertue, he will in time restore you to the Liberty of your former Life and Manners. Our Bodies, 'tis true, are Mortal; but Great and Generous Actions will make us Immortal in our Memory; and that's the Glory I'd have you aspire to: That is, the Glory of making the History of your Lives famous to after-ages by your illustrious Actions. Besure, in the first place, to agree among yourselves, and in what Case soever any of you hath an Advantage over the rest, give way to every Man in the Business of his Province and Talent. As for Example, it being Simon's *Faculty to make a right Judgment of Things, I shall advise you to make him your Councel;* Maccabeus *is a Man made for Military Conduct and Bravery, therefore chuse him for your General, as the best qualified for the vindicating of your Friends, and for the crushing of your Enemies. Do but mind your Business, and you may depend upon it, that all Men of Honour and Piety will join with you.*

Mathias concluded this pathetical Discourse to his Sons, with Prayers to God for a Blessing upon their Endeavours towards the Redemption of their Country-men, and the Recovery of their ancient Rights and Priviledges.

Mathias soon after departed this Life, and was buried at *Modin*, and the Publick Administration was put into the Hands of *Judas Maccabeus*, who was so well seconded by his Brothers, that he clear'd the Country of the Enemy, put all the Renegadoes to the Sword, and purged the Land from all the abominable Pollutions that had been practis'd there.

The News of this new Turn of Affairs upon the Progress of *Judas*, brought *Apollonius* the Governour of *Samaria* in all hast up with his Army against *Judas*, who without any loss of time, met with him half way, fought and routed him; kill'd a great many Men upon the Place, and *Apollonius* himself for one, disarming him with his own Hand, and carrying off his Sword in Triumph. He had also the Spoils of

of the Camp, which was a Booty of a prodigious Value.

The News of this total Rout, and of the vast Reinforcements that came crowded into *Judas*, upon the Success, made *Seron*, the Governour of *Celo Syria*, think 'twas high time to look about him: So that he took up a Resolution immediately to push it to a Battle; in order to which, he took his March to *Bethoran*, a Village of *Judea*, where he pitch'd his Camp. *Judas* hereupon put himself into a Posture to Encounter him. But finding his Soldiers either out of heart or out of humour, he made a short Harangue to bring them to their Mettal: *Fellow Soldiers*, said he, *it is not the Arm of Flesh, but God, that gives the Victory; not Multitudes of Men, but Trust and Confidence in the Almighty. This is no more than we have found many and many a time experimentally true, in the History of our Ancestors; who with an inconsiderable Number of Men, in a righteous Cause, (that is to say, in the Defence of their Religion, Laws, Liberties, Wives, and Children) have put many Thousands to flight. Great is Truth in short, and the Force of Innocence is invincible.* With these Words he led on his Men to Battle, where they behav'd themselves like Heroes; engaged *Seron*, and kill'd him upon the Spot; defeating the whole Army of the Assyrians; for, upon the Fall of their General, their Troops were presently broken and scatter'd, and every Man made the best of his Way, and shifted as well as he could for himself. *Judas* pursu'd 'em as far as the Plain, having kill'd Eight hundred on the Field of Battle, the rest making their escape towards the Sea side.

Antiochus, upon the knowledge of these Disasters, got a mighty Army together in a short time, with a Resolution to break into *Judea* with it early the next Spring. But finding Money fall short, and that the Income of his Revenue would not answer the Charge of the War, he proposed rather to go into *Persia* first, to supply himself with what Money he could pick up out of that Province, leaving an Army under *Lysias* one of his Lieutenants, charging him to redeem *Judea*, and upon the Reduction thereof, to sell all the Inhabitants for Slaves, and utterly to destroy the City, and extirpate the whole Nation.

Lysias took to his Assistance, for the Execution of this Commission, *Ptolomy*, *Georgias*, and *Nicanor*, three of the best

best Officers he cou'd find, putting them at the Head of Forty thousand Foot, and Seven thousand Horse, with Orders to March forthwith into *Judea*; who advanced as far as *Emmaus*, and there encamped upon the Plain, where came over to them great Numbers of Auxiliaries from *Syria*, and other neighbouring Countries, with an Abundance of Fugitive Jews; besides several Merchants and Traders, with a great deal of Money to buy Slaves, who also had brought Fetters and Manacles with them to secure their Prisoners. The Enemy had indeed gotten a formidable Army, but *Judas* however bid them cast themselves upon Providence, and fear nothing; and so they humbled themselves in Sackcloth, Fasting and Praying, as was usual in imminent Danger, imploring the Divine Favour and Protection. *Judas* his next Business was to range his Men by Regiments, Troops, and Companies, in Order of Battle, according to the Jewish Custom, and then to Discharge the Army of all new-married Men, and such as had lately made Purchases, who might probably be thinking of something else when they should be a fighting, and the Care of their particular Interest divert them from the Service of the Publick; animating his People at the same time by his Words as well as his Actions, to acquit themselves like Men of Honour and Courage.

Whilst *Judas* was thus busied in ordering his Matters and encouraging his Men, he received Inteligence from a sure Hand, that *Georgias* wou'd be with him that Night with a Thousand Horse and Five thousand Foot, with some Renegado Jews for their Guide, to surprize him, and beat up his Quarters. This Discovery put *Judas* upon a Design of countermining him; which was at the same time to make an Attempt upon the Camp of the Enemy, taking the opportunity of their being so divided. In order to this, he call'd presently for Supper, caus'd several Fires to be made in his Camp, and so march'd all Night towards *Emmaus*, where the Enemy lay. *Georgias* in the mean time finding no body left in the Jews Camp, and presuming that they were run away for Fear, to hide themselves in the Mountains, reckon'd that he had little more to do than to learn how he might hunt them out. But *Judas* coming by break of Day to the Enemies Camp with only Three thousand Men, and

those ill arm'd too, and finding the other Party accouter'd at all Points, and their Camp in very good order, he told his People, That *they should not fear to attack them, even if they were all naked, so long as they were certain of God's Favour and Protection.* And with these Words, order'd the Sounding of the Charge, and breaking in upon them at the same instant, put them into such a Fright at the Suprize, that after them putting of them to the Sword that resisted, the rest betook themselves to Flight, and they had the Pursuit of them as far as *Gadara*, and so to the Plains of *Idumea*, *Azotas*, and *Jamina*. The Number of the Slain was about Three thousand. But *Judas* would not suffer his People to meddle with the Spoil, the Troops of *Georgias* being yet intire; but upon the routing him, they might take the Booty at leisure. While *Judas* was thus speaking to his Men, *Georgias*'s People discovering from an Eminence near hand, the dead Bodies of his Friends, the Havock that had been made in their Tents, and their Camp all in a Smoke; they took it for granted, that *Judas*'s Men were still in a Body to attack them, so that they fled immediately upon it, and dispersed themselves several Ways, each Man consulting his own Safety. The Victory being thus gain'd without a Blow, *Judas* turn'd his Men loose to the Pillage of the Field; where they found Gold and Silver, glorious Habits of Purple and Scarlet, and other rich Booty in abundance; which they carried off safe, triumphing, singing, and giving Thanks to God, the blessed Author of that Victory, as they marched, which proved both an Earnest, and a Foundation of their future Freedom.

Lysias was so sensible of the Shame and Wound of this Disgrace, that to redeem his Credit, he brought into the Field the Year following an Army of Sixty thousand Foot, and Twenty five thousand Horse, all try'd and choice Men, and with this Body he enter'd into *Judea* by the Way of the Mountains, encamping at a place called *Bethsera*. *Judas* was not at all discourag'd at the Odds of his Numbers, but marched directly up to him with a Party only of Ten thousand Men, for his Trust was in God alone: So that after a short and fervent Prayer for a Blessing upon his Army, he charged his Enemy so home, that upon the first Shock he forced their Line, and cut them off Five thousand Men

upon

upon the Place. This unexpected Charge put all their whole Army into such a Confusion, that *Lysias*, finding them obstinately determin'd, either to live or dye Free, thought it his best course to withdraw his Troops before the Consternation was gone too far, out of an Apprehension not so much of their Strength as of their Despair. So that *Lysias* returned to *Antioch*, where he posted himself, by the help of Mercenaries and other additional Enforcements, to be ready for the first Opportunity of a Revenge against the Jews.

Judas was so flush'd with these repeated Successes against the Forces of *Antiochus*, that he prevailed upon the Jews, in confidence that after so many Victories God would not now forsake 'em, to March without any more delay to *Jerusalem* itself, and there to purge the Temple, and offer up the daily Sacrifices. But when they came thither, and found the Temple abandon'd, the Gates all burnt, and the Courts over-run with Weeds, *Judas* and his People could not but shed Tears to see the dismal Solitude and Deformity of the place. The two great Works that he enter'd upon, were the Assault of the Citadel, and the Cleansing of the Temple. The former he committed to his Officers and Soldiers, and the Care of the other he took upon himself. So soon as he had gone through the Purging of it in Form, he provided new Vessels and Utensils, a Candlestick, a Table, and an Altar of Incense, all of pure Gold. And in short, he set all Things in Order, according to the Law of *Moses*, and upon the twenty fifth of the Month *Casleu*, they set lighted Tapers in the Candle-sticks, offer'd Incense upon the Altar, and laid the shew-bread upon the Table, and so went on to their Oblations of Burnt-offerings. And this fell out precisely upon the same day three Years from the Prophanation of the Temple and Religion by *Antiochus*.

The Celebration of this Festivity was continu'd by *Judas* for eight days, with all the Solemnity of Sacrifices and Rejoycing; making even the Air to ring with Hymns of Acclamation, Praise and Thanksgiving. Nor was *Judas* in the mean time wanting to serve his Country, for he rebuilt the Walls of the City, and fortify'd them with strong Towers to keep off an Enemy: Setting a Garison

in *Bethſura*, and putting the Place into a Poſture of Defence.

The neighbouring Nations were ſo irritated at the growing Power and Confidence of the Jews, that they ſet their Inſtruments at work by Fraud and Treachery to circumvent them, deſtroying many of them at unawares; *Judas* in the mean time uſing the beſt means he cou'd either to prevent or diſappoint their Incurſions: He fell at this time upon *Acrabatan*, killing great Numbers of the Edomites, the Poſterity of *Eſau*, making himſelf Maſter alſo of a great Booty. He block'd up the Sons of *Bean* alſo, their Chief, in the ſtrong Places they were poſſeſſed of, and where they lay in wait to make Sallies upon the Jews, taking the Places by Aſſault, killing the Defendants, and laying the ſame in Aſhes. After the ſubduing of theſe People, he carried his Arms againſt the Ammonites, who had at that time a numerous Army under the Command of *Timotheus*. He fought with theſe alſo and overcame 'em, and then he took the City of *Jazar*, carry'd away their Wives and Children Captives, and after the pillaging of the City, ſet it a Fire, and ſo went home again Victorious. But he was no ſooner gone, but the People thereabouts taking advantage of his Departure, and gathering together at *Galead*, made an Attempt upon the Jews that lay upon that Quarter; who being forc'd to take Sanctuary in the Fortreſs of *Dathuna*, gave Intimation to *Judas*, both by Word of Mouth and Letter, that *Timotheus* had a deſign to attack 'em, and ſo pray'd him earneſtly for Relief. And in the very Inſtant whilſt *Judas* was reading his Intelligence, came in ſeveral Meſſengers from *Gallilee*, with Remonſtrances and Complaints that the People of *Ptolemais*, *Tyre*, and *Sydon*, and other bordering Nations, were all join'd in Confederacy againſt them.

Judas, that had an Eye upon the Neceſſity of his Friends in both Places, ſent his Brother *Simon* with three hundred choice Men to the Succour of the Jews in *Gallilee*; and with Eight thouſand Men more marched with his other Brother *Jonathan* to *Gilead*, leaving the reſt of the Army under the Command of *Joſeph* the Son of *Zacharias*, and *Azarias*, as his Lieutenant Generals, for the Guard of *Jeruſalem*, with Orders to keep off from Fighting till his Return.

turn. *Simon*, upon his arrival at *Galilee*, engaged the Enemy and defeated 'em, giving them charge to the very Gates of *Ptolemais*, and killing about Three thousand in the Pursuit. They stript them of what they had, and redeemed the Prisoners with what Goods they had taken, and so conducted them back to *Jerusalem*.

At the same time *Judas* and his Brother *Jonathan* after three days march beyond *Jordan* into the Wilderness, were amicably received by the Nebuchites, who very kindly gave them Intelligence of the extream Distress and Danger of divers of their Friends and Country-men, who were close shut up in the Towns and Castles of *Gilead*; advising them withal, that they would make what haste they could to carry them Relief. In this Expedition they took the Town of *Barasa* by the way, putting all the People to the Sword that were able to bear Arms, and burning the City to the Ground. It was now towards Night, but *Judas* still prosecuted his way to the Castle, wherein he understood the Jews were besieg'd; and coming thither betimes in the Morning, he found the Enemy hard at Work with their Machines and Scaling-ladders to force the Place, whereupon he distributed his Troops into three Divisions, animating his Men to behave themselves resolutely for the Relief of their Country-men and Friends; and so upon the Sound of the Trumpet charged the Enemy in the Rear. So soon as *Timotheus* understood that *Judas Maccabeus* had the Command of the Action, a Person whose Valour and Conduct he knew so much before-hand by woful Experience, his Men took such a Fright at the very Name, that they fled immediately upon hearing of it. Eight thousand of them fell upon the Place, the Jews upon the Rout following them at the Heels. *Judas*, upon the Pursuit, took a Town of the Barbarians, called *Mallam*, where they put all the Males to Death, and destroy'd the City by Fire. They did the same thing also at *Casphon* and *Bozor*, and other Places that they took in that Country.

In a little time after this, *Timotheus*, not contented with what he had received before, got a mighty Body of an Army together, and among other Auxiliaries he had a Band of Arabians: They cross'd the River, and encamped near *Raphon*, where he encouraged his People to acquit them-

selves

ſelves like Men, and to be ſure to keep the *Jews* from paſſing the River; for the whole Cauſe, he told them, depending upon it, and that if ever they gain'd that Paſs, they would carry the Day. Ween *Judas* underſtood that *Timotheus* was reſolved upon, and prepared to give him Battle, he paſs'd the River immediately with his Army, and gave the Onſet, and put the Army to the Rout upon the firſt Encounter, killing thoſe that reſiſted and ſcattering the reſt; who caſting away their Arms, and ſome running one way, and ſome another, part of them betook themſelves for Sanctuary to the Temple of *Carnaim*, in hopes that the Place might protect them; but *Judas* took the Town by Force, burnt the Temple, and deſtroy'd all the Inhabitants by Fire and Sword.

This Difficulty being over, he gathered together all the Iſraelites that were in the Country of *Gilead*, with their Wives, Children and Goods, and carried 'em all into *Judea*. The City of *Ephron* lay ſo directly in his way, that there was no avoiding it without going a great way about; ſo that he ſent a fair Meſſage to the Inhabitants for Leave to paſs with his Army through the Town; but the Ports being barricado'd, and the Avenues cut off, the Inhabitants in plain Terms deny'd him any Paſſage that Way. Upon this Repulſe, he put his Men in Heart and Poſture for the Attack of the Town; begirt it immediately, and in one Day and Night made himſelf Maſter of it; and laid it in Aſhes, and marched with his Army over the Bodies of the Dead, through the Ruines of it, puting all the Males that were found in it to the Sword. After paſſing the River *Jordan*, they advanced to a great Plain near *Bethſan*, called by the Greeks *Scythopolis*; and from thence returned to *Judea*; the People rejoycing all the way they went, with Hymns and Triumphal Songs, and offering Sarifices of Thankſgiving for the Safety of his Army; for, (which is very wonderful) he had not loſt ſo much as one Jew in all theſe Rencounters.

But it far'd not ſo well with the Army at *Jeruſalem*; for *Joſeph* the Son of *Zacharias*, and *Azarias*, two great Captains, being left as a Guard to *Judea*, in the Abſence of *Simon*, who was now marched into *Galilee*, againſt the People of *Ptolemais*; and *Judas* with his Brother *Jonathan* againſt

against the Galuadites; these Commanders reckon'd upon it as a Point of Honour to signalize themselves by some glorious Adventure; in this Fit of Emulation to *Jamnia* they went, where *Georgias*, the Governour of the Place, gave them a fair Battle before the Town, killed about Two thousand of them, and pursu'd the rest to the very Borders of *Judea*. This Overthrow was but just upon them, for not obeying the Order of their General, who had positively commanded them not to Engage the Enemy upon any Terms, till his Return. This Caution was much to the Reputation of the Providence and Foresight of *Judas*, who very well understood, that if they departed from their Instructions they wou'd suffer for it.

But notwithstanding this Defeat, *Judas* and his Brethren carried on the War all this while vigorously against the Edomites, pressing them on all hands: As they took *Hebron* by Force, demolished the Fortifications of it, and burnt the Towers and Castles down to the Ground; laid the Enemies Country all waste; demolished *Marissa*, and from thence in the same Heat over-ran and pilaged *Azotus*; and in this Glut of Booty and Victory, they returned all safe and triumphant to *Jerusalem*.

While these Things were transacting by *Judas Maccabeus*, *Antiochus Epiphanes*, being in his Progress thro' some of the Upland Provinces, he was inform'd of a mighty rich City in *Persia*, called *Ellimais*, and of a most magnificent Temple in it, dedicated to *Diana*, where were deposited precious Donatives of all sorts, with the very Shields and Breastplates of *Alexander*, the Son of *Philip* of *Macedon*. *Antiochus* was so moved with the Fame of these splendid Curiosities, that he advanced towards it with his Army to take it by Assault. But the Inhabitants, without any regard either to his Power or to his Design, made a very brave Resistance, and disappointed him of his Expectation; they thought it not enough to beat him from the Walls, but they follow'd him so close upon his Retreat, that they cut off a good part of his Rear, and drove him before them, like a Fugitive, into *Babylon*. While the Sense of this Infamy and Loss was fresh upon him, Tidings were brought him of the Defeat of his other Troops, to whom he had committed their Care and Conduct of the War against the Jews, and of the

daily

daily Increase of their Number and Power: So that with one Calamity upon the Neck of another, the insupportable Anguish of his Thoughts made him Heart-sick upon it. And finding himself to grow worse and worse, and his End near at hand, he call'd his Friends about him, told them both the Cause and the Quality of his Distemper: *I am here justly punished*, said he, *for the sake of these miserable Jews, for the sacrilegious Rifling and Prophaning of their Temple, and for my Contempt of the heavenly God*: And with these Words he died.

But before his Death he sent for *Philip*, as the greatest and most trusty of his Confidents, and committed the Regency of the Kingdom into his Hands, delivering to him at the same time, the Crown, the Royal Robes, and Signet; with Order to preserve them for his Son *Antiochus*, who was then in his Minority.

The Death of this Prince was no sooner made known to the People, but *Lysias* declared *Antiochus* King, under the Name of *Eupater*, having at that time, the Tuition of the young Prince.

The Macedonians in the mean time, who were then garison'd in the Citadel of *Jerusalem*, together with some Jewish Revolters, made several vexatious Sallies upon the Jews, as they went to worship at their Temple; which was no hard matter to do, in regard that their Castle was above, and commanded it. So that *Judas* found it of absolute Necessity to reduce that Fort for the Common Security of the Nation: And gave order presently for the making and framing Machines and Engines for Battery, and the casting up of Works.

While this was in agitation, several Deserters slip'd away by Night, and joyning with others as bad as themselves, went to *Antiochus*, setting forth the miserable Condition they were reduced to, by Men of their own Tribe, for their Obedience to the King's Command, in opposition to their own Law; and that they were now in imminent Danger of falling into the Hands of *Judas*, without immediate Relief.

The young Prince, in a Rage, gave Orders presently to his Friends and Commanders to make a Levy of what Auxiliaries were to be had for Money, over and above the aforemen-

moſt Force of choice Friends, that they could raiſe out of his own Subjects. They ply'd their Buſineſs ſo hard, that in a ſhort time they muſter'd up a Hundred thouſand Foot, Twenty thouſand Horſe, and thirty two Elephants. With this formidable Body of an Army, under the Command of *Lyſias*, as General, the King marched out of *Antioch*, and ſo advanc'd to *Indumea*, and from thence to *Bethſura*, a Place well fortified, beſides the Strength of the Situation. This Fort he aſſaulted, and loſt a great deal of Time before it: For betwixt Sallies and Stratagems, they found a Way to burn or diſappoint all Engines of Battery and Danger, that were brought againſt it.

Judas, being inform'd of the Approach of *Antiochus*, rais'd the Siege from before the Citadel, and marched the ready Way to meet the Enemy, pitching his Tents upon the very Entrance into the Streights of *Beth-Zacharia*, about ſeventy Furlongs from the Adverſary. *Antiochus* upon this quitted the Bethſarites, and encamped within diſtance of engaging *Judas*, appointed his Army by peep of Day to put themſelves upon their March in order of Battle. But the Place being too narrow for the Elephants to march in Front, they were forced into a Defile with a thouſand Foot, and Five hundred Horſe upon the Guard of every Elephant, and ſo to advance one after another, with a Tower or Caſtle upon their Backs, charged with Archers, while the reſt of the Troops mounted on the Hills on both ſides, under the Command of ſuch Officers and Friends as the King cou'd confide in: From this Aſcent they gave the Attack, with ſo horrid a ſhout and Clamour, that the Vallies all rang with the Eccho, ſo that with the hideous Out-cry, and the dazling Flaſhes of their Gold and Brazen Bucklers, nothing cou'd be more ſurprizing. But this was all to *Judas*, no more than empty Pomp and Noiſe; for he receiv'd them ſo bravely, and without any ſort of Daunt or Apprehenſion, that he killed about ſix hundred of 'em upon the firſt Encounter. While they were thus engaged, *Eleazer*, otherwiſe called *Auranes*, the Brother of *Judas*, taking notice of one Elephant that was capariſon'd with richer Trappings than the reſt, made his way with a generous Reſolution thorow all the Guards to that Beaſt; taking for granted, that the King himſelf was upon her:

When

When he had cut part of his Oppoſers to pieces on each Hand, and forced the reſt to clear his Paſſage, he crept under the Belly of the Elephant, and wounded him to Death, himſelf alſo periſhing under the Weight of the Beaſt, upon his Fall. He had the Honour and the Comfort however to dye in the Proſpect and Attempt of a glorious Action, and encompaſs'd with the Dead Bodies of his Enemies round about him.

Judas, finding himſelf ſo exceedingly over-number'd, drew off the Siege of the Forureſs at *Jeruſalem* again, when *Antiochus* ſent one part of his Army to ſit down before *Bethſura*, and with the Remainder of it went to *Jeruſalem*. The Bethſurites were ſo diſanimated upon the Appearance of theſe Troops, and eſpecially by their want of Proviſions, that they found themſelves under a Neceſſity of Delivering up the Place, which they did upon Conditions, with ſolemn Articles that there ſhould be no Violence or Moleſtations offer'd them whatſoever. But *Antiochus* was no more a Slave to his Word than the preſent French Tyrant; and therefore kept his Faith no farther than to the bare ſaving of their Lives; for the Inhabitants were all turn'd naked out of the Town, and a Gariſon of his own ſettled in their ſtead.

But the Siege of the Temple held them in work yet a long time after, by a moſt obſtinate Defence: For all their Machines and Approaches were ſtill eluded with Counter-workings and Deſigns. Their only Diſtreſs was want of Bread, for having already ſpent their laſt Year's Store, and this happening to fall out upon the ſeventh Year, when by the Jewiſh Law they cou'd neither Plow nor Sow; great Numbers of the Jews ſlip out of the Town only for want of Proviſion; inſomuch that there were hardly Hands enough left to defend the Place.

At this Nick of Time came Intelligence to the King and his General *Lyſias*, That *Philip* had uſurp'd the Government, and was marching toward them at the Head of Army out of *Perſia*: So that they came to a ſecret Reſolution betwixt themſelves, to quit the Siege, ſeek *Philip* out, and give him Battle; but to carry the Deſign ſo private, that neither Officer nor Soldier ſhou'd ſo much as gueſs at it. Wherefore the King order'd *Lyſias* (without mentioning the

the Name of *Philip*) to enter into a Discourse with the Commanders and Soldiers about the Siege, the Strength of the Place, and that it would be a Work of Time to take it; besides, that being brought to a pinch now for want of Corn, and the King's Business requiring his Presence elsewhere, they could not do better than to come to some sort of Agreement with them, tho' upon the Condition of allowing them the free Exercise of their particular Religion, Laws and Customs. And this being granted, which had been the only ground of all their Rebellions, the King might go back again when he pleas'd, without any farther trouble. This *Lysias* having communicated to the Army, the Soldiers were all highly pleas'd with the Proposal.

Things being thus concerted and agreed upon in the Army, the King dispatch'd a Herald away to *Judas*, and the Besieged with an Offer of Peace; and a free Enjoyment and Exercise of their Laws and Consciences, which they very readily agreed to; and upon the Security of Oath and Honour for the Performance of Articles, they deliver'd up the Temple. But tho' *Antiochus* kept his Articles better here than at *Bethsura*, yet upon his taking Possession of it, he found it so very strong, that without any regard to his Oath, and Promise, he order'd his Soldiers to demolish the Walls, and lay them level with the ground; which was executed accordingly. After which, *Antiochus* went against *Philip*, who had usurp'd the Crown, and overcoming him, took him Prisoner, and order'd him to be put to Death.

About this time, *Demetrius*, the Son of *Seleucus*, being fled away from *Rome*, possess'd himself of *Tripolis* in *Syria*, and taking the Crown upon him, with as many Mercenaries as he could get together, invaded the Country, the People coming over to him in whole Shoals, and received him with open Arms; and as a farther Instance of their Affection to him, they seized upon the Persons of *Antiochus* and *Lysias*, and brought them Prisoners to *Demetrius*, by whose Command they were both immediately put to Death.

Demetrius having in his Party a great Number of profligate *Jews*, that had been banish'd for notorious Crimes, together with *Alcimus* the High-Priest at the Head of them, these came to *Demetrius*, and all joyn'd in one common

Complaint against the whole People of the *Jews*, but more especially against *Judas Maccabeus* and his Brethren, whom they charg'd with the Destruction of as many of the King's Friends as fell into their Hands, and with the Ejection of themselves out of the Land too. Wherefore they requested *Demetrius* to send some particular Persons he could confide in, to examine Matters in *Judea*, and see what havock *Judas* had made there.

Demetrius, in a great Heat, sends away *Bacchides* upon this Errand, putting *Alcimus* likewise into the same Commission, whom he dispatch'd with an Army, and Orders to fall upon *Judas* and his Followers. *Bacchides* with these Troops march'd directly into *Judea*, where he gave *Judas* and his Brethren a specious and solemn Invitation to come to a better Understanding with him, designing, under the Colour of a Peaceable and Friendly Disposition, to draw 'em into the Toil, and then to surprize 'em: But *Judas* seeing him attended with such an Army, and that he was rather in the Posture of an Enemy than a Friend, kept himself on his Guard, without giving any Credit to his Pretensions. But some that were not so cautious, going over to them, *Bacchides* soon let 'em feel the Effects of their foolish Credulity, cutting about sixty of them to Pieces upon the Place; contrary to his solemn Oath before past'd, that no Violence should be offer'd either to themselves, or any of their Party. This Perfidity of his, however, serv'd for a Warning to the rest not to come near him. And therefore commanding all the Jews to obey *Alcimus*, and leaving part of his Army with him, for the Security of the Province, he return'd back to King *Demetrius* at *Antioch*.

In the mean time *Alcimus* aiming to settle himself in the Dignity of the High Priesthood, which could not be done without the Good will of the People, used all the popular Arts of humility and Address to ingratiate himself with the Multitude; and having by such wheedling Ways doubled the Number of his Followers, he ravaged the Country, and destroy'd all he could get into his Clutches that were Friends to *Judas*; who at last found him self obliged to take the same Measures when he met the Partizans of *Alcimus*; who not being able to hold out against *Judas*, betook himself to *Demetrius* for Support, inviting the

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Prince against *Judas* all that he could, with feign'd and malicious Stories. So that *Judas*, by that means, became such an Eye-sore to *Demetrius*, that he found himself very uneasy to think what would be the Issue of Things, seeing *Judas* every Day grew more formidable, increasing in Strength and Reputation. And thereupon he sent *Nicanor* against him, with a Body of Men which he judg'd capable of reducing him; with a positive Order to make War upon the whole Nation of the *Jews*, and to give no Quarter.

Nicanor having receiv'd this Commission, thought it to be easier to inveigle *Judas* to him by a Shew of Friendship, and so effect his Ruin that way, than by downright Blows; which he pursu'd with so much seeming Fairness, attesting his Sincerity with such solemn Oaths, that *Judas* and his Brethren had like to have been entrap'd thereby; but *Nicanor* giving the Signal to take *Judas* too soon, he had thereby an Opportunity to make his Escape. The Treachery being discover'd, there was nothing but open Force to be used on both Sides; which coming to a Battle near *Chapharsalama*, *Judas* was worsted, and forc'd into the Castle of *Jerusalem*. After which, *Nicanor* having in vain threatned the Priests and Elders of the *Jews* with the laying their Temple in Rubbish, if they did not deliver up *Judas*, he left *Jerusalem*, and pitch'd his Tents in *Bethoron*, where he was join'd with a great Reinforcement from *Syria*. *Judas*, with only a thousand Men, was encamp'd at *Aclasi*, within thirty Furlongs of the Enemy: *Judas* encouraging his Handful of Men to trust to the Arm of Omnipotence, which would certainly be on their Side, exhorting them to fall on like valiant Men, and commit the Issue to God. They did so, and *Nicanor* himself being slain, the Army immediately scatter'd, and threw away their Arms, that nothing might impede their Flight. *Judas*, losing no time in the Pursuit, cut 'em down without Mercy or Quarter; and making Proclamation as he went along of the Victory he had obtain'd, the People every where fell so bloodily upon them that fled, that of nine thousand Men (which was the Number of *Nicanor*'s Army) there was hardly one Creature escap'd. In Memory of which signal Victory the *Jews* ever afterwards kept an Anniversary Thanksgiving on the Day on which it was obtain'd.

which was upon the thirteenth Day of *Adnar*, answering to our *February*.

And here it must not pass without Notice, that *Alcimus*, the treacherous High-Priest, designing to have the old Wall of the Sanctuary pull'd down, and the Works of the ancient Prophets demolish'd, at the very Instant of the ordering of it, was struck by a divine Hand, with so judicial a Stroke, that he fell down upon the Ground speechless, where he lay languishing a while in miserable Torments, and then died, after having been four Years in the Office of the Pontificate, and his Project died with him. The People unanimously chusing *Maccabeus* for his Successor.

Judas Maccabeus being now High-Priest, hearing of the Fame, Justice, and Power of the *Romans*, and of the many Conquests they had made, had a great Mind to enter into a League with them; and therefore sent *Epolemus* the Son of *John*, and *Jason* the Son of *Eliazar*, two very good Friends of his, to *Rome*, desiring to be admitted into the Number of their Allies; and that they would write to *Demetrius* not to be any longer troublesome to the *Jews* for the time to come. The *Roman* Senate was so well pleas'd with the Proposals, and the Terms, that they consented to the League, and pass'd an Order soon after in favour of it.

But notwithstanding this Alliance with the *Romans*, upon the Tidings of *Nicanor*'s Death, and the Defeat of the Army, *Demetrius* sent *Bacchides* a second time into *Judea*, who advanc'd with fresh Troops to *Arbela*, a Town of Galilee, and encamping there, forc'd a great many *Jews* out of the Caves where they had hid themselves: And hearing that *Judas* and his People were at *Bethzeth*, he posted thither with all the Speed he could, who had at that time but poor one thousand Men in all; whereas *Bacchides* had twenty thousand Foot, and two thousand Horse, to encounter him. This great Inequality caus'd two hundred of *Judas*'s Men to slip from him, for fear of being over-power'd; and yet *Judas* kept up his Heart still, and fix'd his Resolution, resolv'd all to put it upon the Issue of a Battle; desiring only that his Men would stand by him, and follow his Example. But they told him how vain a thing it would be to fight with such insuperable Odds; advising him rather

to attempt an honourable Retreat, by which means he might, perhaps, reinforce himself: *No*, replied the heroick *Judas*, *it shall never be said, that the Sun ever saw Judas turn his Back upon an Enemy. If it should be our Lot now to die, God's Will be done, provided that we do not blast the Reputation of a glorious Life with an ignominious Death.* With those Words he had rais'd the Courage of his Soldiers up to his own Pitch, and fortified them for the enſuing Combat. *Bacchides*, having rang'd his Army, ſounded a Charge, and, with a military Shout, gave the Onſet; which *Judas* anſwer'd him in the ſame manner. The Battle was hard fought on both Sides, continuing from Morning till towards Sun-ſet. When *Judas* ſeeing the Danger his Men were in, by the Enemy's right Wing, commanded by *Bacchides*, and conſiſting of the very Flower of his Army, *Judas* preſs'd upon them, and came in with a Band of hearty and couragious Youths to their Relief, and breaking their Line, pierc'd into the Body of them, routed and gave them chaſe as far as *Aza*. But *Judas* could not do every thing himſelf; and the Enemy's left Wing follow'd him ſo very cloſe, that he was now beſet on all Hands, and out of all poſſibility of eſcaping; upon which he and all his People ſtood their Ground, and fought it out, to ſell their Lives as dear as they could; till, in the Concluſion, after a Slaughter of their Enemies, *Judas* and his Companions were ſo ſpent and wearied out, that they ſeem'd at laſt rather tir'd than overcome; nor did they fall unreveng'd. And thus did this glorious Heroe finiſh the laſt Scene of his Life, with a Reputation ſuitable to the reſt of his inimitable Actions, by which he had acquir'd and left an immortal Memory to all Poſterity, his Life and Death being all of a Piece. There is no queſtion, but that the Loſs of ſo brave a Commander muſt be alſo the Loſs of the Victory; for thoſe that were left never ſtood to diſpute it after he was fallen; for they preſently diſpers'd and fled. The two Brothers, *Simon* and *Jonathan*, afterwards treated with the Enemy for the Body of their Brother, which they buried at *Modin*, in the Sepulchre of his Father, (to whoſe Virtues, as well as Blood, he had ſhew'd himſelf ſo truly ally'd) with all Funeral Magnificence.

After the Death of *Judas*, the Condition of the *Jews* was

very deplorable; for the Apostate *Jews* made it their Business to take up all that had been the Friends and Partizans of *Judas*, and to deliver them to *Bacchides*, who tortur'd them at pleasure; and, in the end, put every Man of them to death.

This made all those that had wish'd well to *Judas*, join in a Request to *Jonathan*, to follow his Brother's Example, who had sacrific'd himself for the Liberties of his Country, and also to take upon him the Command; the whole Nation being under such desperate Circumstances, that they must all perish without a Leader. To which *Jonathan* reply'd, *I am ready to do or to suffer any thing for the Publick Good.* Upon which he was, by the unanimous Consent of the People, chosen their Governor and Captain-General. Which *Bacchides* was no sooner inform'd of, but he endeavour'd, by Treachery, to take off both *Jonathan* and his Brother *Simon*; but they were both so well aware thereof, that they provided for their Safety, by withdrawing into a neighbouring Desart, with what Strength they were able to get together upon so short a Warning.

Bacchides look'd on their Retreat into the Wilderness no other than a Flight from him, and so march'd presently towards them with all his Troops. *Jonathan* hereupon sent his Brother *John* to the *Arabian Nabathites* (being in Friendship with them) for leave only to deposite their Baggage in their Custody, till they should have engag'd *Bacchides*. But as *John* was upon the Way, the Sons of *Amareus* made a Sally out of *Madeba* upon the Convoy, kill'd *John* himself upon the Place, and all his People, and took all their Carriages, and whatever else they had about them. This added to the Calamity of the two Brothers; but it was now no time to shew their Resentments.

Bacchides, understanding where *Jonathan* lay encamp'd, resolv'd to attack him on the *Sabbath-day*, hoping to reap an Advantage from the superstitious Reverence they had for it: But *Jonathan* having made them sensible of the absolute Necessity there was for fighting on that Day, they made a signal Charge upon the Enemy, killing two thousand of them, and then securing themselves on the other side of *Jordan*.

Soon after this, Intelligence was brought to the two

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Brothers, that there was a famous Wedding in hand between one of the Sons of *Amarem* and the Daughter of an illustrious *Arabian*; that the Sons of *Amarem* were to be at the Wedding, and the Bride to be conducted in a splendid Pomp, from the City *Gabatha*. *Jonathan* and *Simon* laid hold on this Opportunity to revenge themselves for the Death of their Brother *John*; and hasten'd away towards *Medebah*, to way-lay the People that were to assist at this Wedding, by an Ambush they had planted in the Mountains. Upon the coming of the Bridegroom and his Bride, with a long Train of their Friends, as is usual in such Cases, the Party sallied out upon them, and cut them all off, Bride and Bridegroom, and all their Company, without saving one Creature, together with their Wives and Children, and Friends, to the Number of four hundred, carrying off all the Booty entire, and thereby doing Justice to their murder'd Brother. And so return'd again to their Quarters beyond *Jordan*.

Bacchides having settled Garisons in *Judea*, went back to his Master; by which means the *Jews*, for above two Years time, continued in some tolerable Quiet: But their Apostate Brethren, who were always their most implacable Enemies, being gall'd at their very Souls to see *Jonathan* and his People so much at ease, again solicited *Demetrius*, that *Bacchides* might once more be order'd to reduce *Jonathan* absolutely into his Power, pretending it might be easily done; and that one Night's time would do it, in which they might surprize both him and his Soldiers. *Demetrius* yielded to their Importunity, dispatch'd *Bacchides* into *Judea*, who sent Letters up and down to all the King's Friends, to give him their Assistance towards the seizing of *Jonathan*; so they laid their Heads together to entrap him; but finding one time after another that all fail'd, for *Jonathan* being forewarn'd, was prudently cautious. This Disappointment caus'd *Bacchides*, in a Transport of Rage, to impute the Miscarriage not so much to *Jonathan*'s Caution, as the Treachery of the Apostate *Jews*, who he said did but make Sport with the King's Orders; and in that Fronk put fifty of their chief Men to Death.

But *Jonathan* and his Brother finding themselves too weak for *Bacchides*, withdrew into the Wilderness, to a

Village call'd *Bethalaga*, and fortify'd it with Works and Walls, to serve, in case of need, for a Retreat. Upon this Intelligence, *Bacchides* march'd away to them with all the Force he could make, both of his own Troops and the Auxiliary Forces of the *Jews*, opening his Trenches immediately against the Place; and for some Days carried on his Approaches; *Jonathan*, on the other Side, making a very stout Resistance. While Matters stood thus, he left the Defence of the Place to his Brother *Simon*; and with such a Body of Men as he was able to draw together out of the Neighbourhood, he himself stole away by Night, and fell upon *Bacchides* in his Quarters, killing a great many of his Men; and by the Havock and Confusion that ensu'd upon it, *Simon* came quickly to understand that it was his Brother's doing. Upon which Discovery he made a Sally, burnt their Machines, cut off a great many of their People, and so return'd. *Bacchides* was so amaz'd with this Assault upon his Front and Rear, and the Miscarriages of an Attempt he thought himself to be sure of, that it put him ridiculously beside his Reason; but all was laid still at the Door of the *Jewish* Impostors, that had practis'd with the King to send him upon his Expedition. This being so, his chief Care was to consider how the Siege might be rais'd without loss of Honour, both to the King and himself; and how the Army might be drawn off without Ignominy.

Whilst this Difficulty was under his Care, *Jonathan* had some how got an inkling of what *Bacchides* had in his Thoughts, took the Opportunity of being before hand with him upon that necessary Point, and so sent him an honourable Message, with Proposals of a mutual Love and Friendship, upon condition of releasing all Prisoners on both Sides, and not to do any Act of Hostility one to the other: Which being readily accepted by *Bacchides*, he ratify'd it, and return'd to the King at *Antioch*, without ever returning back into *Judea*. And *Jonathan*, being in a settled Condition of Peace, applied himself to the Business of the Government, and the Administration of Law and Justice.

Soon after this, *Alexander*, the Son of *Antiochus Epiphanes*, took Possession of *Ptolemais* in *Syria*, by the Conniv[illegible] of the Forces that were in Garrison, out of an A[illegible]

sion they had to *Demetrius*, as a Man proud and haughty: for he had entertain'd an Humour of mewing up himself in a Castle well fortify'd, not far from *Antioch*, where he drown'd away his Time, and left the Government to shift for itself, and suffering no Body to come at him. But upon this News he presently drew his Troops together, and march'd with his Army against him, sending also an Embassy to *Jonathan*, with Proposals of a League and Alliance betwixt them; which he the rather did, to prevent his joyning with *Alexander*. The Contents of this League were to authorize him to levy Men, provide Arms, and set the Hostages at Liberty that *Bacchides* had commited Prisoners to the Castle.

Upon the Receit of this Letter from *Demetrius*, *Jonathan* went away presently to *Jerusalem*, where he read it publickly in the hearing of the Garrison and all the People. The Profligates were extreamly startled to see *Jonathan* on a sudden so much in Favour, who neglected not this Opportunity to carry on his Levies, set the Hostages at Liberty, ordering some to see 'em safely convey'd to their Parents. And making *Jerusalem* the Place of his Residence, he fortify'd, alter'd, and repair'd it, at his Pleasure, rebuilding and strengthning the Walls with square Stones of a mighty Bigness, for the better Defence of the Place. So that now the *Macedonians*, that were dispers'd up and down in several Garrisons, quitted their Stations upon this Chase at *Jerusalem*: But those in *Bethsura*, and the Tower at *Jerusalem*, being for the most part *Jewish* Deserters, thought it not safe for them to stir out of their Holds.

We have already shew'd how *Alexander*, the Son of *Antiochus Epiphanes*, had possess'd himself of *Ptolemais*, upon which *Demetrius* sent an Embassy to *Jonathan*, in order to make an Alliance betwixt them. We are here farther to acquaint the Reader, that *Alexander* knew the Character of *Jonathan* as well as *Demetrius*, and had a high Esteem for his Courage and Exploits; nor was he a Stranger to the Indignities that had been put upon him both by *Demetrius* and *Bacchides*; and tho' he also knew of the fair Promises lately made by *Demetrius*, yet he resolv'd, if it were possible, to be before-hand with him, in making an Alliance, and entring in Association with *Jonathan*; and therefore

immediately dispatch'd a Letter to him, wherein he not only made a Tender of Amity to him, but also pronounc'd and ordain'd him the High Priest of the *Jews*, and adopted him into the Roll of his Friends, sending him a Purple Robe and a Crown of Gold.

Jonathan had no sooner receiv'd this Message and Presents, but he put on the Sacerdotal Robes, and took upon him the Office of the High-Priesthood; and at the same time applied himself to the levying of Troops, and making a large Provision of Arms. *Demetrius* soon became sensible of his Error, in not being before-hand with his Competitor; yet would not decline doing the utmost he could still; and therefore sends a Letter to *Jonathan* with a most magnificent Grant to the People: The Substance whereof was, *That their Taxes should be abated*; Jerusalem *to be accounted Holy, and to have the Privilege of a Sanctuary, or City of Refuge, with an Exemption from all Tenths and Tributes*; *that the Citadel should be deliver'd up to* Jonathan *the High-Priest, and garrison'd with such* Jews *as he should make choice of*; *That all* Jewish *Prisoners shall be at Liberty*; *That their Sabbaths and solemn Feasts shall be Days of Liberty and Immunity to the* Jews, *and three Days before they come*; *That three thousand of them shall be taken into Pay, at the Rate of his own Guards, the better Sort to be receiv'd as Domesticks of his Royal Family*; *That they shall have the free Exercise of their own Laws and Religion*; *That he will allow fifteen thousand Sheckles of Silver towards the Charge of Sacrifices*; *That the Temple shall be made a Place of Refuge, and the Walls repaired and fortified at the Charge of* Demetrius.

After which, the two Kings put the Issue of their respective Titles to a Battle, in which *Demetrius*, after having done all that a Man could do, was at last forc'd to retire, and leave the Victory to *Alexander*.

But *Jonathan* at this time standing fair with both, drew together all the Forces he was able to raise out of *Judea*, and set himself down before the Citadel of *Jerusalem*, with a Resolution to dislodge the *Macedonian* Garison and fugitive *Jews* that had taken Sanctuary therein, and who were so bold and confident in the Strength of the Place, that they at first gave *Jonathan* a most contemptuous Denial; but were soon after glad to send to *Demetrius* for

Succour. This Intelligence put *Demetrius* into such a Case, that he immediately march'd out with his Army from *Antioch* towards *Jonathan*; and upon his Arrival at *Ptolemais*, he sent for him by Letters to come to him. *Jonathan*, upon this Invitation, took with him several rich Presents of Gold, Silver, glorious Garments, and other precious Curiosities; and, attended with the Priests and Elders, made a Complement of them to *Demetrius*; the Siege going forward all this while nevertheless. The King's Heart was so softned by this generous way of respect, that he receiv'd both *Jonathan* and his Presents with great Honour, and confirm'd him in the Pontificate conferr'd upon him by his Ancestor: And was so far from giving any Credit to the Calumny and Suggestions of the Rabble of the fugitive *Jews*, that upon *Jonathan*'s single Request for an Abatement of the Tribute of *Judea*, together with the Dependencies of *Samaria*, *Joppa*, and *Galilee*, he readily granted it, and wrote to *Lasthenes* in their Favour.

Jonathan all this while continu'd the Siege of the Citadel of *Jerusalem*, with a Resolution not only to clear that Castle, but other strong Holds also in the Country, where the fugitive *Jews* shelter'd themselves in Garison: So that he sent an Embassy to *Demetrius* upon this Occasion, desiring him to withdraw all his Men that were in any of the Fortresses of *Judea*, whose Answer was: *That he was ready to gratify him, not only in that, but in a greater Matter so soon as ever he could quit his Hands of the present War, which found him so much Work, he was not at liberty to do any thing else*; adjuring him withal, by all that was sacred in Friendship, *to send him a Supply of Men, for that his own Troops were gone over to the Enemy.* *Jonathan* soon after sent the King a Supply of three thousand choice Men, which did more Service than all the rest of his Forces; he sending them back after the War was over with a most honourable Testimony of their Valour, acknowledging that it was to their Courage he stood indebted for his Success. Yet was *Demetrius* so ingrateful, that not long after he threatned *Jonathan* with a War, if he did not for the future make good those Tributes to himself, which the *Jews* had formerly paid to his Predecessors. And he had been as good as his Word in that Matter, had not *Tryphon* diverted him, by send-

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ting the Crown upon the Head of young *Antiochus*, who making open War upon *Demetrius*, worsted him in a set Battle, made himself Master of his Elephants, and of the City of *Antioch*, and forc'd him back into *Cœlia*.

Antiochus, upon this Revolution, sent an Embassy to *Jonathan* in the Stile of his Friend and Ally, establish'd him in the Pontificate, put him in possession of the four Governments that were assign'd to *Judea*, and gave his Brother *Simon* the Command of all his Forces, from *Tyre* to the Borders of *Sidon*; presenting *Jonathan* besides with several Drinking Cups of Gold, purple Garments, with a golden Buckle, and the Privilege of using and wearing those Ensigns of State; adopting him also in the Roll of his chosen Friends. *Jonathan* was so sensible of the multiplied Favours and Marks of Honour that he had receiv'd from *Antiochus*, that he forthwith dispatch'd away an Express to him and *Tryphon*, both in one, with a most affectionate Tender of his Friendship and Service, with all Readiness to join against *Demetrius* as a common Enemy; reflecting also upon him at the same time, as the most ungrateful of Men, in returning so much Evil for so much Good.

Jonathan soon after fell to raising of Men, both in *Syria* and *Phœnicia*, and from thence to all the neighbouring Towns and Cities, where he was receiv'd with great Honour, in appearance, but got no Soldiers among them. Upon his coming afterwards to *Askalon*, he was entertain'd with Formalities and Presents; where he took occasion to lay before them (as he had done at other Places) how much it was their Interest and their Duty to take up Arms against *Demetrius* for *Antiochus*, having so fair an Opportunity before them to reckon with him now for old Scores: And so far he wrought upon them by his Advice and Reasoning, that they promis'd Supplies. But advancing to *Gaza*, upon the Design of the same good Offices to *Antiochus*, he found the Gates shut against him, the People obstinately declaring for *Demetrius*; which *Jonathan* took so heinously, that he forthwith divided his Army upon it, assaulting the Town with one Part, while the other laid waste the Country; So that the Inhabitants seeing nothing but inevitable Destruction before their Eyes, and no Appearance of any Relief from *Demetrius*, made a submissive and submissive Applica-

tion

sion to *Jonathan*, by their Deputies, who were by him as freely receiv'd into his Interest and Friendship.

Demetrius in the mean time encamp'd with a strong Army before *Cedasa*, upon the Borders of *Tyre* and *Galilee*, designing to draw *Jonathan* out of *Syria*, by way of Diversion, to the Assistance of *Galilee*, presuming he would first look to his own Country. But *Jonathan* notwithstanding, made all the Speed he could encounter him, leaving his Brother *Simon* to take care of *Judea* in his Absence. *Simon* at the same time, with what Men he could get together out of that Country, march'd up to *Bethsura*, assaulted it, and pressed it so close, that (altho' it were accounted the most defensible Place in all *Judea* (they sent a Messenger to *Simon*, only for leave to quit the Place without Molestation or Violence, and to have free Liberty to march away to *Demetrius*. *Simon* granted them their own Condition, and put another Garrison in the Place.

Jonathan at this time moving from *Galilee*, advanc'd into the Plain of *Asor*, not dreaming of any Enemy in that Quarter; but a Party of *Demetrius*'s having notice of his Design the Day before, placed an Ambush under a Mountain, and marched towards him with their Body in the plain Field. *Jonathan* no sooner saw them in order of Battle, but he gave his Men the best Orders he could in so short a time, how to govern themselves in the Action; but when the Jews came to discover the Ambush, they turn'd their Backs immediately, for fear of being coop'd up between two Bodies, and so all cut off. The Terror was so general, that *Jonathan* had hardly a Man to stand by him, save only two Captains of his Guards, *Mathias* the Son of *Absolon*, and *Judas* the Son of *Capsean*, who, with a Band of fifty brave Fellows, stood their Ground, and made so desperate a Charge upon the Enemy's Front, that they fought rather like mad Men than Soldiers. *Jonathan*'s Deserters finding the Enemy doubtful and staggering, in this Confusion made head and rally'd; and falling in upon them afresh, kill'd two thousand upon the Place, pursuing the rest to *Cedasa*, up to their very Tents. *Jonathan*, after this glorious Victory, return'd to *Jerusalem*, and, upon the Reputation he had then gotten, sends Embassadors to *Rome* and *Lacedæmon*, with a Commission to renew an Alliance with them;

and

and his Embassadors were well received, and his Desires readily comply'd with.

The Commanders of *Demetrius* were now advancing towards *Jonathan*, at the Head of an Army more numerous than what they had before, in hopes of redeeming the Credit they lost by their last Overthrow. But *Jonathan* having Intelligence that they were a coming, made all the haste he could to meet them at *Amathies*, with a Resolution to oppose their Passage into *Judea*; encamping himself within fifty Furlongs of the Enemy, sending Scouts abroad to know how they were posted, and which way they bent their Design. By the return of the Spies, and of some Prisoners they had taken that Night, *Jonathan* found that the Design was to surprize him in his Quarters. So that he put every thing immediately into a Posture of Defence, planting his Watches and Outgards to their best Advantage, keeping his Men in Arms all Night, and telling them what Visitants he expected, that they might not be surpriz'd. But it seems the Officers of *Demetrius* understood their Design was discover'd, which so broke their Measures, that instead of attacking *Jonathan*, they gave him the Slip under the Covert of the Night. The next Morning, by peep of Day, *Jonathan* march'd up with a Resolution to force their Camp; but finding it abandon'd, he in vain pursu'd the Fugitives, who had got into a Place of Safety before he could overtake them.

Simon in the mean time making a Progress thorow *Judea* and *Palestine*, as far as *Askalon*, garrison'd all the Places of Defence, and then took possession of *Joppa*, putting a strong Guard into it, to keep the Inhabitants in awe, who would otherwise have betray'd the Town to *Demetrius*.

Matters being thus dispos'd, *Jonathan* and *Simon* return'd to *Jerusalem*, and summoning the People into the Temple, put them upon repairing of the ruinous Walls, not only about the Holy-Place, but about the City also, fortifying them with high and substantial Towers; advising them also to erect another Wall, to cut off all Communication between the Castle and the City, and putting good Garrisons into other convenient Places, to keep the Country in a defensible Condition. All which was put in execution, the People being highly pleas'd with the Reason of what he said.

And now *Demetrius* advanced into *Mesopotamia*, having a Design not only of subduing that Country, but also of taking *Babylon* itself, the *Greeks* and *Macedonians* thereabouts having sent him several Embassies and Invitations to come over to them, promising to assist with their Arms against *Arsaces* the King of *Parthia*. *Demetrius*, upon these Assurances, immediately moves towards them; and with them, putting himself at the Head of a brave Army, makes War upon *Arsaces*, by whom he was utterly routed, his whole Body destroy'd, and himself taken Prisoner.

This Miscarriage of *Demetrius* makes *Tryphon* relinquish his pretended Faith to *Antiochus*, and endeavour, by removing his Master out of the way, to set up for himself; but this he thought was not to be done without taking off *Jonathan*, who was a true Friend to *Antiochus*; and therefore, to rid his Hands of *Jonathan*, this was his Contrivance: He went from *Antioch* to *Bethsen*, alias *Scythopolis*, where he found *Jonathan* with forty thousand choice Men at his Heels, that were ready to serve him in case of need. *Tryphon* seeing *Jonathan* so well attended, soon saw there was no good to be done by down-right Force; and therefore resolves to go another way to work, and impose upon him by Presents and fair Words; giving it in charge to his Officers, to pay the same Respect and Obedience to *Jonathan*, as they did to himself; intending by these Ways of Insinuation, to cover the Treachery of his false Heart, and betray *Jonathan*, for want of Caution, to a mortal Credulity and Surprize: Which he brought about by paying such a Respect to *Jonathan*, and telling him, that the War being now at an end, he would do well to discharge his Army, as a Burden there was no occasion for; but still advising him to keep a competent Guard about his Person; and that they might go together to *Ptolemais*, for that he was resolv'd to put him in Possession of that City, and of all the Fortresses thereabout; *For*, said he, *I am now come hither on purpose to deliver those Places into your Hands.* *Jonathan* whose Innocency would not permit him to suspect any Villany under such fair Pretences, dismiss'd his Army, all but three thousand Men, whereof he left two in *Galilee*, and carried the other along with him, in company with *Tryphon*, to *Ptolemais*. But he was no sooner enter'd the Town, with his People,

People, but the Inhabitants, according to their Instructions shut the Gates upon him, took *Jonathan* himself alive, and cut off all his Soldiers every Man of them; and part of the Army was sent to *Galilee* to murder the other two thousand there, as they had done their Fellows; but they having timely notice of their Treachery to *Jonathan*, took themselves to their Arms immediately upon the Report, and so made their Escape, *Tryphon*'s Men not caring to go after them lest they should have reveng'd the Death of their Fellows.

The News of *Jonathan*'s Imprisonment, and the Massacre of his Men, struck the Inhabitants of *Jerusalem* with an inconsolable Sorrow, out of the Love they bore him; but with an unspeakable Apprehension over and above of the Miseries that they lay exposed to in the Consequence of his Death, even to the Hazard of the whole Nation, by letting loose those Enemies upon them, on this Occasion, that stood in awe of them before. Nor were they mistaken in their Conjectures, as the Sequel will shew.

In this low State of the Jews Affairs, *Simon* observing their Consternation upon what had fallen out, he, out of an affectionate Zeal to keep up their Spirits, assembled the People together, and made 'em the following Discourse:

I need not tell you, my Friends and Countrymen, how vigorously and frankly I myself, my Father, and my Brethren, have ever exposed ourselves to the utmost Difficulties and Hazard for our common Liberties: So that it is now no new thing in our Family to lay down our Lives in the Defence of our Laws and Religion; neither am I so insensible of the Authority of these Domestick Examples, as to be wrought upon by any Terror, to the sacrificing of my Honour and my Duty for the saving of my Life. Wherefore, without looking farther for a Leader, you have a Man here before you that is ready to do, or to suffer all things that are great and glorious for your Preservation and Welfare: Do but you only follow where I shall lead you, I do not reckon myself to be better than my Brethren; neither do I value my Life at a higher Rate than they have done theirs before me; nor am I so degenerate as to think of saving that Life by Cowardise, when my Country and my Religion are at Stake, which our Family has ever accounted as the most Heroical of their Adventures, to part with upon the

Occasion: No, no, my Friends and Brethren, it shall never be said that I have derogated from the Dignity of our Family. I make no doubt at all yet, but that God in his good time, will, even by my Hand, avenge you upon the Heads of your Enemies; deliver you, with your Wives and Children, from your Oppressors, and vindicate the holy Temple against all the Abominations and Violences of your malicious Persecutors. And what is it, in fine, that encourages this present Confederacy against you, but that they look upon you as Sheep without a Shepherd; or, which is the same thing, as an Army without a Leader?

This was the Speech of *Simon*; and there needed nothing more to be said to inflame the Multitude, who thereupon immediately took Courage, shook off their Fears, and reviv'd their Courage with the hope of better things: So that the general Voice was, *None so fit as* Simon *to succeed to the Command of his brave Brothers*, Judas *and* Jonathan; *and therefore let* Simon *be your General; and whatever he commands shall be obey'd. Simon*, being thus invested with Power, got as many of the People together as were fit to bear Arms; and so fell to work upon the walling of the City, and fortifying it with strong and stately Towers; and that being over, he sent a trusty Friend to *Joppa*, with Orders to turn the Inhabitants out of the Town, lest they should deliver it up to *Tryphon*, who was now upon his March from *Ptolemais* with a great Army; and coming into *Judea* he brought *Jonathan* with him in Bonds; *Simon* met him with his Troops near the City of *Addida*, upon a Mountain that overlooks the Plain.

Tryphon, when he understood the Jews had chose *Simon* for their General, thought to put a Trick upon him, as he had done on his Brother *Jonathan*, and so sent him word, that if he had a mind to have his Brother *Jonathan* discharg'd, let him send him a hundred Talents of Silver, and two Sons of *Jonathan* along with it for Hostages, that he should not seduce *Judea* from their Allegiance to the King; pretending, that he was only to be kept in Custody till the King's Money should be paid. But *Simon* was not to be trick'd, he knew well enough there was a Cheat in it; yet, lest he should seem to be against his Brother's Liberty on [illegible] one Hand, or blam'd for delivering up his Brother's [illegible] into the Hands of an Enemy, and losing so much

money

Money on their other hand; he thought it his Wisdom to act with the greatest Circumspection imaginable, lest the Calumny of his Brother's Death should at last be left at his Door. He therefore call'd a Council to debate upon this Matter, letting them know, that he believ'd there was Treachery at the Bottom; but that he thought it better to send both the Money and the Sons at a Venture, than to incur a Suspicion upon not hearkening to *Tryphon*'s Conditions, as if he were not so zealous as he should for the Safety of his Brother. So the Resolution of the Council was to send both. Tho', after all, *Tryphon* broke his Faith, as *Simon* thought he would, and refus'd to release *Jonathan*; but went up and down with his Army, ravaging the Country, till he came at last to *Dora*, a City of *Idumea*, intending to make that his Way to *Jerusalem*; *Simon* keeping up with him still, where ever he went, Camp against Camp.

While *Tryphon* was upon the Way, Word was brought him from thence, that the Garrison was hard press'd for want of Provisions; and that they desir'd he would immediately hasten away to their Relief. Upon this Intelligence he order'd his Horse to be in readiness, for he would march without Delay to their Succour. But Providence put a Remora in his way; for there fell so great a Snow that Night, that the Ways were all cover'd and impassable, especially for the Horse. Upon this Disappointment he decamp'd, and went back to *Cœle Syria*; and passing through the Country of *Gilead*, caused *Jonathan*, near to the City of *Basca*, to be slain and buried there. And from thence he return'd to *Antioch*.

Simon took care, however, to remove *Jonathan*'s Bones to his Father's Sepulchre at *Modin*, with the Solemnity of a publick Mourning: And not only so, but he also erected a glorious Monument of white polish'd Marble, to the Honour of his Family. And in the first Year of his Promotion, he deliver'd them from the Tributes they formerly paid to the *Macedonians*; and gain'd so great an Esteem and Authority among the People, that they dated their Writings, as well private as publick, in such and such a Year of *Simon* the Governor of the *Jews*, and the most deserving Patron of the Nation; for under his Administration all things succeeded well, both in War and Peace, by the Ad-

Advantages he brought to his Friends, and by the Victory he obtain'd over the common Enemy, destroying the Cities of *Gazara*, *Joppa*, *Iamnia*, laying the Citadel of *Jerusalem* level with the Ground; and not only so, but caused the Mountain upon which it stood to be digged up and plained, leaving the Temple (which was before commanded by it) upon the advantage Ground; that so it might not be troublesome to them again, if it ever should fall into the Hands of an Enemy Prince.

Tryphon, who had, as before related, treacherously seiz'd upon *Jonathan*, and afterwards as villaniously put him to Death, when he had promis'd to set him at Liberty, soon after secretly murder'd his Pupil *Antiochus*, the Son of *Alexander*; giving it out, that it was only an unlucky Accident in his Exercises that brought him to his End: Which Rumour was spread abroad by *Tryphon*'s Emissaries, whilst he made an Interest amongst the Soldiers, by the Force of Friends and Money, to dispose them towards the Choice of himself for their next Governor; urging, that *Demetrius* was a Prisoner to the *Parthians*, and *Antiochus* would never forget the Deserts of his Brother. By which Insinuations *Tryphon* prepar'd his Way to the Crown. And having gain'd his Point, he soon discover'd those Vices, and that ill Nature, which he had all along conceal'd from the People, prov'd himself to be a true *Tryphon*, *i. e.* a dissolute Wretch in his Manners as well as in his Name. And yet, perhaps, it was too soon for his Interest to shew it then; for his Adversaries laid hold of it to his Disadvantage; and the Soldiers growing quickly weary of his Humour, went over to *Cleopatra* the Wife of *Demetrius*, who had then shut up herself in *Selucia*, with her Children, while *Antiochus Soter*, the Brother of *Demetrius*, went skulking up and down from Place to Place, no Body daring to receive him for fear of *Tryphon*. Now *Cleopatra*, by the Encouragement of the Military Men that deserted him, and the fear he had of being deliver'd up by the *Selucians* to *Tryphon*, sent a Messenger to *Antiochus*, with a Propotal of Marriage, and a Tender of her Kingdom to him, as well as of her Person: Which Proposition was by *Antiochus* readily embrac'd; and thereupon the People came trooping over to him in such Numbers, that in a short time he was Master of a marching Army,

Army, and made War upon *Tryphon*, and overcame him in Battel, hearing him out of *Syria* into *Phœnicia*; and at last begirt him in *Dora*, a strong and well fortify'd Hold: He sent Embassadors also to *Simon* the High-Priest of the Jews, upon a Treaty of Amity and Alliance, who frankly accepted of his Terms, and soon after sent him a Supply of Provisions and Money for the carrying on the Siege; which was a Service at that time so acceptable to *Antiochus*, that he look'd upon *Simon* as the best Friend he had in the World. But *Tryphon* however escap'd out of *Dora*, and fled to *Apama*, where the Town being taken, himself was slain, as a just Reward of all his Villany.

Tryphon being thus slain, *Antiochus* was so far from acknowledging the good Offices of *Simon*, that he sent an Army under the Command of *Cendebæus* to lay *Judea* waste, and to seize upon his Person. The Sense of his perfidious Indignity put the good old Man so far out of Patience, that, forgetting the Infirmities of his Age, that he march'd immediately in the Head of an Army with the Resolution of a Heroe in the Flower of his Youth and Vigour, to engage the Enemy, sending his Son before him with some of his choicest Troops, and himself following by several Ways with the rest. And his Actions were attended with a suitable Success; for he had still the better of him upon every Encounter. After which he renew'd his Peace with the *Romans*, and liv'd long after in quiet.

But there is no Stability in the Affairs of this Life; for when *Simon* had Peace from abroad, he was treacherously murder'd by his own Son-in-law *Ptolemy*, upon an Invitation to a Treat. And at the same time, had his Wife, and two of his Sons, made Prisoners; but his third Son *John*, (otherwise call'd *Hyrcanus*) having escap'd the Danger, fled to *Jerusalem*, and there took Sanctuary; where the People were doubly kind to him, partly for the Love and Veneration they had for the Memory of his Father, and in part for the deadly Hatred they bore to *Ptolemy*, whom they bravely repulsed, when he attempted to enter at one Gate, because they had already receiv'd *Hyrcanus* at another. Upon which Affront, as *Ptolemy* accounted it, he withdrew himself to a certain Castle not far from *Jericho*, call'd *Dagon*.

Hyrcanus

Hyrcanus being well receiv'd at *Jerusalem*, was invested with the Pontificate, and officiated in it, as Successor to his Father, offering up Prayers and Sacrifices according to the Divine Law; which being over, *Hyrcanus* march'd away to assault the Fort where *Ptolemy* was; which was so much the more difficult to do, because he had not only to contend with an unnatural Murderer, but also with the natural Piety and Tenderness he had for his Mother and his Brethren, whom *Ptolemy* expos'd from the Top of the Wall, whipping and tormenting them in the Sight of all the People, with Menaces to cast them headlong from the Battlements, unless *Hyrcanus* quitted the Siege. Now *Hyrcanus* thinking with himself, that the easier he was to the Town, the easier would *Ptolemy* be to his Relations; this Thought at first put him to a little Stand: But his Mother seeing him look and act as if he were deliberating what to do, call'd out to him aloud, and encourag'd him, both with her Hand and Voice, to make a right Use of that barbarous and inhuman Spectacle, and, without any regard to her and her Childrens Torments, to do himself and his Family Right, in a just Vengeance upon the Head of that execrable Monster; for she herself desir'd nothing more than to expire in her Torments, upon condition that the unnatural Tyrant might be punish'd according to his Desert. The generous and provoking Bravery of this excellent Woman rais'd the Spirits of *Hyrcanus* to the highest Resolution to push forward the Assault. But finding the more they press'd upon the Fort, the fiercer that inhuman Brute was upon his Mother, all his Resentments of Rage and Revenge gave way to the prevailing Softness of a dutiful Son: So that by these Pauses and Intervals, Irresolution and Distraction, the Siege was drawn out in length till the Sabbath Year came on; the seventh Year being a Year of Rest to the *Jews*, as well as the Seventh of Days: So that *Ptolemy* being deliver'd from the War and the Siege, putting to death the Mother and the Brethren of *Hyrcanus*, he withdrew himself to *Zeno*, surnamed *Cotyla*, a Tyrant, who at that time usurp'd to himself the Government of *Philadelphia*.

After this, *Antiochus* remembring how often he had been baffled and disgraced by *Simon*, the Father of *Hyrcanus*, resolved now to be revenged on the Son; so that in the first Year of the Pontificate of *Hyrcanus*, he ravaged the Country

Country of *Judea*, and then drove *Hyrcanus* into *Jerusalem*, intending to take that also; but after much time spent about it, he found it so far impregnable, that after all the Works they had rais'd against it, he found it would be his best way to reduce it by Famine; and therefore *Hyrcanus* being aware thereof, turn'd out all the useless People out of the City; which for them was very hard; for betwixt *Antiochus* on one hand, who stopp'd them from going further, and *Hyrcanus* on the other, that would not let them go back again, many of them perish'd for want of Bread.

During this Extremity, came the Time of the Feast of Tabernacles; upon the celebrating of which Feast, these hunger-starv'd Creatures were admitted into the Town again. Whereupon the Inhabitants address'd themselves to *Antiochus*, only to grant them a Truce for seven Days, in honour of their Solemnity; which he not only granted them, but sent in magnificent Presents of Beasts for their Sacrifices, and also Cups of Gold and Silver, replenish'd with all sorts of precious Spices and Perfumes, treating 'em in a far different manner from what *Antiochus Epiphanes*, one of his Predecessors, had done before him; who, in Defiance of their Laws and Religion, had sacrific'd Hogs upon the Altar, and prophan'd the Holy Place with Porridge made of Swines Flesh: But that was *Antiochus* the *Prophane*, and this was surnam'd, by all sorts of People, *Antiochus* the *Pious*, from the Sense he had of Religion.

Hyrcanus having such an Instance of the Justice and Goodness of the King, moves him by an Embassy on the behalf of the *Jews*, who only desir'd the Liberty of living according to the Laws and Customs of their own Country: And tho' there were them about the King that would have had them all wholly cut off, as a People insociable and singular, and that would be thought holier and wiser than their Neighbours; yet upon their undertaking for the Taxes of *Joppa*, and the rest of the Cities about *Judea*, the King agreed with them upon their own Terms, and put an end to the War.

After this, *Hyrcanus* caus'd the Monument of *David* to be open'd, where he found three thousand Talents, and made a Seizure of them to his own Use; and then strikes a League with *Antiochus*, and follow'd him into the *Parthian* War; where *Antiochus* coming into a Battle with *Arsaces*

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the King of *Parthia*, he therein loſt both his Life and Army, being ſucceeded by his Brother *Demetrius*, whom *Arſaces*, upon this Invaſion of *Antiochus*, after a long Impriſonment, ſet at Liberty.

Upon the Death of *Antiochus*, *Hyrcanus* immediately march'd into *Syria*, where he ſubdu'd the whole Province of *Idumea*, and caus'd them to ſubmit to the *Jewiſh* Laws and Cuſtoms; and from that time forward they were alſo call'd *Jews*. *Hyrcanus* by this means being in good Reputation, ſent an Embaſſy to the *Roman* Senate, and enter'd into Alliance with them.

Demetrius, who had been ſet at Liberty by *Arſaces*, was now very willing to pick a Quarrel with *Hyrcanus*; but ſoon found he had other Work to do: For the *Syrians*, and his own So'diers, hated him for his Lewdneſs, to that degree, than they joyn'd in a Confederacy againſt him; and it coming to a Battle, *Demetrius* was routed; and, as his laſt Shift, fled to his Wife *Cleopatra* at *Ptolemais*, where he there fell into the Hands of his Enemies, who kept him a while in the Anguiſh of a miſerable Life, and at laſt put him to Death.

Alexander Zebina was, after the Death of *Demetrius*, poſſeſs'd of the Kingdom of *Syria*, and enter'd into a League with *Hyrcanus* the High-Prieſt, who ſoon after was engag'd in a War with *Antiochus Gryphes*, the Son of *Demetrius*; which being brought to a Battle, *Alexander* happen'd to be ſlain, and ſo *Antiochus* became King of *Syria*; who having a Brother that alſo pretended to the Kingdom, his Buſineſs was to guard himſelf againſt him, and ſo was forc'd to leave the *Jews* to their own Liberty. For while the two Brothers were battering and teaſing one another, *Hyrcanus* had *Judea* intirely to himſelf, and the Opportunity of hoarding up an immenſe Maſs of Treaſure.

Under theſe Circumſtances *Hyrcanus* beſieg'd *Samaria*, being irritated againſt them by the Indignities they had put upon the People of *Mariſſa*, who were Inhabitants and Allies of *Judea*, tho' the Subjects of the King of *Syria*; the Conduct and Management of this Siege he gave to his Sons *Antigonus* and *Ariſtobulus*, who took it after a Year's Siege, in which the Inhabitants ſuffer'd very much. And the longer the Place held out, ſo much the ſeverer was the Vengeance that fell upon it; for *Hyrcanus* thought it not enough

enough to be Master of the City, without racing the very Memory of it from the Earth; for he both made it a Heap of Rubbish, and drew several Trenches of Water thorow it, which so metamorphos'd it from what it was, that there was not the least Mark left of any Building that had ever been there. There is a remarkable, and almost incredible Story reported of this *Hyrcanus*, which is, *That on the Day of the Battel, which his Sons had with* Antiochus Cyzicenus, *as* Hyrcanus *was in the Temple alone offering of Incense, it was reveal'd to him by a Voice from Heaven, that his Sons had gotten a fresh Victory over* Antiochus: *He went out immediately and told the People what he had heard, and the Event confirm'd it beyond all Dispute, it being computed to be just upon the precise Instant of the Success.*

Hyrcanus, notwithstanding his great Success, was envy'd by the *Jews*, especially by the *Phari ees*; which is a Faction so sacred, and of that Authority among the common People, that let them treat the King or the High Priest at never so coarse a rate, the Multitude would be sure to side with them. *Hyrcanus*, however, having been train'd up in that School, and look'd upon as a Person much in their Favour, took a fair Occasion to invite them to an Entertainment, where he treated them with all possible Humanity and Respect. So soon as the Company and good Cheer had put 'em into the Humour of a free and easy Conversation, he took his time to speak to them to this Effect: *I need not tell you, my worthy Friends, that a Man of your own Principles desires nothing more than to approve himself acceptable to God and just to his Neighbour; which is but according to the Result of your own Doctrine: But if you shall find, however, that I have any thing departed from my Duty, as it is your Part to admonish and instruct me, it shall be mine to amend and reform.* This generous Candour was receiv'd with such Applause, that *Hyrcanus* did not a little value himself upon the Reputation of so honourable a Testimony. But, after some short Pause, *Eleazar*, one of the Guests, and a pestilent spiteful Man, stood up, and spake thus to *Hyrcanus*: *Since you are pleas'd to profess yourself so great a Lover of Truth and Plain-dealing, be but so just also as to lay down your Pontificate, and content yourself with the Character of your Civil Administration. And I beseech you, says* Hyrcanus,

why this Proposal? Because, said Eleazar, We have been told by our Elders, That in the Days of Antiochus Epiphanes, *your Mother was a Slave.* Now this Report being altogether false, was so much the more offensive, as well to the *Pharisees* as to *Hyrcanus* himself. There happen'd to be in the Company, one *Jonathan*, a particular Friend of *Hyrcanus*, but a *Sadducee*, and, by consequence, a mortal Enemy to *Pharisees*: This *Jonathan* would needs have it, that the Calumny of *Eleazar* was a thing concerted, and that the *Pharisees* were all privy to it: *And this you will find to be true*, says he to *Hyrcanus*, *if you do but put it to 'em, what Punishment they think a Man may deserve for so scandalous an Imputation.* *Hyrcanus* put the Question, to feel how they stood affected, and whether or no they had any Hand in the Affront. Their Answer was, being Men generally inclin'd to Mercy in such Cases, *That they did not find Defamation to be a capital Crime; and so they thought Whipping and Imprisonment might serve for Satisfaction.* This Way of qualifying the Matter, put *Hyrcanus* into a terrible Fret, and made him imagine they had every one of them a Part in this infamous Reflection upon his Family. In this Heat, *Jonathan* imbittered *Hyrcanus* against the *Pharisees* to that Degree, that he absolutely renounc'd the Sect, and went over to the *Sadduces*, abrogating all their Ordinances and Statutes, with a Penalty upon those that should presume to observe them; which was a rash thing of *Hyrcanus*, and put both himself and his Sons quite out of Credit with the common People.

And here it will not be amiss to say something of the various Sects among the *Jews*, of whom I shall have so much occasion to speak e'er long, they having had so great a hand in the Destruction of *Jerusalem.*

There are among the *Jews* three Sects of Religion, the *Pharisees*, the *Sadduces*, and the *Essenes*: The *Pharisees* are the great Doctors of the Law, and the best read Men in the *Jewish* Rites and Ceremonies; it is, in effect, the first Article of their Creed, that Fate and God do all; and yet that, whether we do well or ill, it is much in our own Power which of the two; only that Destiny interposes sometimes in this that Particular. They believe the Soul to be immortal; and they believe likewise a Transmigration of the Souls of good Men into other Bodies; but at the same time, that the

Souls of the Wicked are transmitted into a State of everlasting Woe. The *Pharisees* hold many Traditions handed down from Father to Son, which are not to be found among the Laws of *Moses*; and are principally supported by the Favour of the Multitude.

The *Sadducees* absolutely deny Fate; *God can do no Ill*, is one of their Maxims; but that he leaves every Man at liberty to do what he list. They have Good and Evil before them, and they take their Choice. But for Reward or Punishment in another World, they know nothing of it, believing there is neither Angels or Spirits. They reject all unwritten Traditions, believing that the written Laws are only binding: They are upheld by Men of Quality and Substance; and yet are harsh and ill-natur'd among themselves, but to Strangers are inhuman and intolerable: Whereas the *Pharisees* are sociable, and live in good Intelligence with one another.

The *Essenes*, tho' mention'd last, are the best of the three, for the Exercise of Holiness and Mortification: They are by Nation *Jews*, the most united and friendly People one with another under the Sun: They have the same Aversion to Pleasure that they have to Vice, and reckon upon Continence, and the Command of the Passions, as a Virtue of the first Rate. As to the Wealth and Goods of this World, they have it all in contempt, and not so much as know what it is to be Rich or Poor; for it lies all in common: By which means no Man shall be contemptible for being Poor, nor honourable for being Rich. But the whole live like Brethren, being all equal Sharers in one common Patrimony. They value themselves upon the plain Simplicity of their Appearance, tho' never so coarse, provided their Garments are but *white and plain*. They chuse their Stewards, for the Receipt and Management of their Revenues, out of the best Men they have, and leave it to their Discretion to make a Distribution of them to every Man in proportion according to his Need. They have no one certain Place of abode, but disperse themselves up and down in several Cities, where they are ever ready and open to entertain all Comers of their own Sect; and as free as if they were at Home, tho' they never saw one another in their Lives before. They carry nothing about them when they travel, but Arms for their Security upon the High-way. They have somebody or other in every

every City to take care of their Friends, that they want neither Lodgings, Food, Garments, nor other Necessaries. They never change either their Garments or their Shoes, but when one is torn, or the other worn out. They neither buy nor sell among themselves, but help one another with what they want, and what one wants the other supplies; the one being oblig'd to give, and the other at liberty to receive. They are the strictest People to God-ward of all Men living. They make a Conscience of speaking one Word of common Business before the Sun rises. In a word, they are great Masters of their Passions, Men of good Faith, Lovers of Peace, and hold their Word at least as sacred as their Oath; for they look upon him as a Liar, and a Man of no Credit, that cannot be believ'd without bringing God for a Witness. There is no Disorder in their Houses; they speak in Turns, and their Gravity and Silence causes a great Veneration to be paid them by Strangers, who look upon all this to be the Effect of a constant Course of Sobriety; such being their great Moderation in their Eating and Drinking, that they do it only to suffice Nature. But it is now time to put an end to this Digression, and return to our History again.

Altho' *Hyrcanus*'s setting himself against the Sect of the *Pharisees*, and declaring himself a *Sadducee*, as has been before related, was a great diminution of his Credit with the common People; yet after the composing this Sedition, he liv'd in great Happiness and Quiet to the very Day of his Death. He left behind him five Sons, and God was pleas'd to honour him with three eminent Dignities; the Civil Government, the High-Priesthood, and the Spirit of Prophecy, receiving his Revelations from God himself, never failing in his Predictions, which was made good in his two eldest Sons, of whom he foretold that their Dominions should not last long; and the Event confirm'd it; for after the Death of *Hyrcanus*, *Aristobulus*, his eldest Son, translated the Principality into a Monarchy, and set the Crown upon his own Head: The Change of the *Jewish* Government was four hundred eighty one Years and three Months after the Return of the People into *Judea*, from the *Babylonish* Captivity.

Aristobulus having thus set the Crown upon his Head, had so great a Kindness for his Brother *Antigonus*, that he made

him also Partner with him in the Royal Dignity: But for the rest of his Brethren, he caus'd them to be taken into Custody; and not only did he deal so by his Brethren, but by his Mother also, imprisoning her for pretending some sort of Right to the Government, upon a Suggestion that *Hyrcanus* had left the Regency in her Hand; which he look'd upon as so great a Crime, that he proceeded to that Excess of Cruelty as to starve her in the very Prison.

But the divine Vengeance follow'd him for this his unnatural Cruelty to his Mother, whom he did not love, by the Loss of his Brother *Antigonus*, whom he lov'd so dearly. For several of his Courtiers so misrepresented his Brother's Actions to the King, that he caus'd him to be privately put to Death: After the Perpetration whereof, his Conscience flew in his Face; and, with extream vomiting of Blood, his very Guts came out; which, with the Blood he had vomited, being carried out by a Servant, it was accidentally cast upon the very Place which was stain'd with the Blood of his murther'd Brother: Which the King coming to hear of, he, with Tears in his Eyes, and fetching a Heart breaking Sigh, said, *Well, it was not to be expected that our secret Sins should escape the Eye of an All-seeing God; or that divine Vengeance should not follow so horrible a Wickedness at the Heel Ah! thou miserable Body of mine, how long wilt thou keep my Soul from doing the Justice I owe to my murther'd Mother and Brother? Why do I not rather sacrifice my Blood all at once, than drain it out at length thus Drop after Drop, to go off at once in the Bitterness of Pains and Agonies, the Sport of Fortune?* With which *Words* he concluded his Life, and his one Year's Reign.

The Widow Queen, after *Aristobulus*'s Death, set *Alexander* at Liberty, and declar'd him King, as being then the eldest Son, and reputed a Prince of Moderation; but his Reign did not shew him so; for as soon as ever he came to the Crown, he put one of his Brothers to death for aspiring to the Sovereignty; but the other, afraid of his Brother's Fate, and being willing to live in a private Condition, he took him to himself.

After this, *Alexander* makes War upon the King of *Egypt*; and tho' he kill'd, in a set Battle, a great many of his Men, yet *Ptolemy Lather* (for so was the King of *Egypt* call'd) got the Day, and yet but little by it; for *Cleopatra*, his Mother, for-

forcing him into *Egypt*, *Alexander* took *Gadara* by Siege; and *Amathus*, the faireſt Caſtle beyond *Jordan*; alſo the Place where *Theodore*, the Son of *Zeno* had depoſited his Treaſure, and all that he had that was precious. But *Theodore's* coming upon him before he was aware, did not only recover his own Treaſure, but took all the King's Baggage, and cut off near ten thouſand *Jews* in the Battle. *Alexander*, notwithſtanding this, being reinforc'd, carried on the War to the Sea-Coaſts, taking *Raphia*, *Gaza*, and *Arthedon*.

After this, at one of their ſolemn Feſtivals, the *Jews* mutin'd againſt *Alexander*, which had like to have iſſued in a general Revolt; but by taking Mercenaries into Pay, he cut to pieces upwards of ſix thouſand of the *Jews*, and then made War upon *Arabia*, where, having ſubdu'd the *Moabites* and *Galaadites*, and made them his Tributaries, he came back again to *Amathus*, and with the Reputation of his Succeſſes, frighting away *Theodorus*, he rac'd the Caſtle to the Ground. But adventuring againſt *Obodus*, he was, by an Ambuſcade, ſurpriz'd, his whole Army deſtroy'd, and himſelf with difficulty eſcap'd to *Jeruſalem*, where he found his old Enemies more violent againſt him than ever. And tho' upon all Encounters he was ſtill too hard for them, in ſix Years time deſtroying near fifty thouſand of the *Jews*, yet would they not be reconcil'd to him. After which he attempted to ingratiate himſelf with his People by ſome gender Ways; but this was as much in vain as the other; for he had render'd himſelf ſo odious to them, that when he once ask'd them what he could do in the World to pleaſe them? They told him, *He muſt die, and ſee what they would do; for they could hardly pardon him in his Grave for the Injuries he had done them in his Life-time.* Nor is it at all ſtrange, that they ſhould have an Averſion for him, conſidering his barbarous Uſage of them; for *Alexander* having one Day made a Treat for his Concubines, one Part of the Entertainment, was the Spectacle of 800 of them, whom he had made Priſoners upon the Croſs in the Middle of the City, having firſt cut the Throats of their *Wives and Children* before their Faces. This execrable frightful Tragedy was preſented for a Diverſion to *Alexander* and his Women, in the heighth of their Debauch. But it ſtruck ſuch an aſtoniſhing Terror to the People, that 8000 of the *Inhabitants* fled their Country *the next*

Night, and never came back again, till after the Death of this Prince. Yet by these inhumane Methods, attended with prosperous Success abroad, he came at last, tho' with much ado, to settle himself and his People in some sort of Quiet.

At last falling into an Indisposition by a Quartane Ague, and being possess'd with an Opinion, that Action and Stirring would do him good, he enter'd into a new and unseasonable War; and struggling beyond his Strength, he tyr'd himself out with the Fatigue, and so ended his Days in a hurry, dying in the Twenty-seventh Year of his Reign; and leaving the Government to his Wife *Alexandra*, as one that had made herself popular by her Moderation and Virtue. A Woman far from the Rigor and Hardship of her Husband; and therefore he made no doubt of the Peoples ready Submission and Resignation to her Authority. Nor was he deceiv'd in his Opinion; for the Reputation of her Piety atton'd for the Disadvantage of her Sex; being a Woman perfectly instructed in the *Jewish* Rites and Customs, and one that had ever given constant Proof of her Zeal for the observance of those holy Laws. She had by *Alexander* two Sons, the elder *Hyrcanus*, and him for his Age she advanc'd to the Pontificate. And then finding him of a Temper wary and manageable, she reckon'd there would be no danger in declaring him King too. But thought it more advisable to keep her younger Son *Aristobulus* (who was of a quick and enterprizing Spirit) in a private State of Life.

Alexandra knew her Husband's Misfortunes arose from his opposing the *Pharisees*, a Sect very populous among the *Jews*, who, under a Shew of more than ordinary Sanctity, cover'd abundance of Ill-nature. The Queen was resolv'd to avoid that Rock on which her Husband had so like to have split, and so gave herself up to the *Pharisees*; and while she rul'd the Kingdom, was rul'd herself by them. For being bigotted in her Religion, even to a degree of Superstition, had herself a mighty Reverence for these holy Men. And therefore at their Instigation she put one *Diogenes* to Death, who was a Person of Quality, and a most particular Friend to the late King; suggesting, that he had a hand in crucifying the eight hundred Men before mention'd. But this was not sufficient, for they proceeded on further to things of this Nature; and whosoever they had a mind

mind should be taken out of the way, it was but saying that he was an Adviser in the horrible Action, and it was enough; so that no Man was safe that was not a Bigot to the *Pharisees*. This made several Persons of Condition take Sanctuary with *Aristobulus*, who mov'd his Mother for the future only to turn those out of the City whom she should suspect to be guilty; so that afterward, instead of being put to Death, they were only banish'd.

The Queen soon after fell very dangerously ill, *Aristobulus*, her youngest Son, with a select Company of his Dependants, got Possession of the Castle, took what Money he could find, and engag'd a Body of Auxiliary Troops, declared himself King. *Hyrcanus* upon this Turn, made his Complaint to his Mother, who thereupon caus'd the Wife and Sons of *Aristobulus* to be shut up in the Castle on the North-side of the Temple; but dy'd before she could revenge herself on *Aristobulus*: Leaving, however, all that she had to *Hyrcanus*, and transmitting the Government into his Hands before her Death. But *Aristobulus* was much superior to his Brother, both in Force and Credit; insomuch, that coming to a Battle near *Jericho*, the greatest part of *Hyrcanus*'s Men went over to *Aristobulus*. Whereupon, before Matters proceeded to any farther Extremity, an Accommodation was made between the two Brothers, that *Aristobulus* should be King, and *Hyrcanus* should only enjoy those Honours and Privileges that properly belong'd to the King's Brother.

But this Agreement lasted not long, *Hyrcanus*, by the Advice of *Antipater*, (who was by Extraction an *Idumean*, but by his Birth and Estate one of the first Rank of that Country) applies himself to *Aretus*, the King of *Arabia*, to reinstate him in his Kingdom again; and *Antipater* having perswaded *Aretus* to espouse the Cause of *Hyrcanus*, convey'd *Hyrcanus* out of the City by Night, and brought him to *Aretus*, who undertook to restore *Hyrcanus* to his Crown again; and thereupon enters *Judea* with an Army of fifty thousand Horse and Foot, a Force so far superior to that of *Aristobulus*, that he was forc'd to take Sanctuary in *Jerusalem*, and had certainly been taken there had not *Aretus* been diverted by *Scaurus* the *Roman* General; for *Pompey the Great*, being then in War with *Tigranus*, sent *Scaurus* with an Army out of *Armedia* into *Syria*; but coming to

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Damascus, he found the Place taken by *Metellus* and *Lollius*, and their Troops drawn off. So that *Scaurus* coming by this time to understand how Matters went in *Judea*, could not (he thought) do better than to bend his Course that way.

He was no sooner on the Borders, but he was met upon the Way by two Embassadors from the two Brothers, one from each, and both upon the same Errand, which was, to implore the Assistance of the *Romans* one against the other. But *Aristobulus*'s three hundred Talents (for so much he sent the *Roman* General) weigh'd down the Justice of *Hyrcanus*'s Pretensions: For *Scaurus* immediately sent away Embassadors to *Hyrcanus*, and the *Arabians*, in the Name of *Pompey the Great*, and the Senate of *Rome*, charging them immediately to quit the Siege, and be gone at their utmost Peril. *Aretas* presently withdraws in a Fright, fearing he should draw upon him the Power of the *Romans*: And *Aristobulus* by this means having escap'd taking, now thought not this sufficient, but with all the Forces he had follow'd the Enemy at the Heels, and cut off betwixt 6 and 7000 of their Men, among *whom was Celaphon, the Brother of Antipater*.

Hyrcanus and *Antipater*, being thus disappointed of the Succour they expected from *Aretas*, apply'd themselves to *Pompey* himself, who was then come to *Damascus*, not without an Introduction of large Presents: Which *Aristobulus* perceiving, and believing he had a sufficient Interest in *Pompey*, by the means of *Scaurus*, came himself to *Pompey* in a royal Dress, and made his Compliment to him with the Train and Equipage of a King: By which haughty Carriage of his, he gave great Offence to *Pompey*; who nevertheless permitted both the *Brothers* to plead their Cause before him; which yet *Aristobulus* cou'd hardly be brought to, and therefore made away to *Jerusalem*, whither *Pompey* as suddenly follow'd him; which so surpris'd *Aristobulus*, that he went and cast himself at *Pompey*'s Feet, with Supplications, Promises of Money, and Proposals of giving up both the City and his Person into *Pompey*'s Hand. But it seem'd that *Aristobulus* had promis'd more than he cou'd perform; for when *Gabinius* was sent to receive the Money, the Friends and Companions of *Aristobulus*, that kept the Town for him in his Name, wou'd not so much as let him in. This Shuffling incensed *Pompey* to that degree, that he kept *Aristobulus* a Pri-

Prisoner, and so advanc'd to the City, to take a View of its Defences and Fortifications, and to consider upon what Quarter to attack it; but the breaking out of a violent Sedition in the Town, between the two Parties of *Aristobulus* and *Hyrcanus*, soon let him into the City; the Party of *Aristobulus* retiring into the Temple, and cutting down the Bridge of Communication between them and the City, resolv'd to maintain it to the last Man.

When *Pompey* saw the Obstinacy of the *Jews* in the Temple, and that there was no Hope of any Accommodation, he posted his Guards, and put all things in order for an Attack; *Hyrcanus* and his People contributing the best they could, both in Action and Counsel, to his Assistance.

The first Business was to fill up that monstrous Ditch and Valley upon the North Side of the Wall; and this they attempted with what Rubbish and Materials the Soldiers could get together towards the bringing of it up to a Level. But this was a Work of infinite Difficulty, both in regard of the prodigious Depth, and the Advantage the *Jews* had of galling them from above. And, indeed, it had been a Work insuperable, had it not been for a Remark of *Pompey*'s, upon the *Jews* superstitious Observance of their *Seventh-day*, or *Sabbath*. For he understanding, that the *Jews* made a Conscience of doing any manner of Work upon that Day, but what was of absolute Necessity, either for the Support of Life, or the Defence of it, in case of immediate Danger; he commanded the Soldiers only to ply their Intrenchments upon that Day, without doing any other Act of Hostility. When the Ground was thus levell'd, the Bulwarks advanc'd with strong and large Turrets planted upon them, and mann'd; the *Romans*, with certain Tyrian Engines they had got, began the Battery; the Soldiers at the same time beating the Defendants out of the Towers above, with Stones from the Walls, till in end they were quite tir'd out with Labour.

Pompey could not but admire the Constancy and Resolution of these People; and more especially in this Particular, that in the Middle of all Extremities and Dangers, they never discontinued the Worship and Ceremonies of their Religion, but offer'd up their daily Prayers and Sacrifices, as orderly as if it had been in a profound Peace; and it was

the ſame thing with them at the laſt too, and when they came to be finally deſtroy'd, and to have their Throats cut at the very Altar. In ſhort, after a three Months Siege, and the Loſs only of one Tower, the Temple was taken by Aſſault: The firſt that enter'd the Breach was *Fauſtus Cornelius*, the Son of *Sylla*; and after him *Furius* and *Fabius*, two *Centurians*, with their Companies, who beſet the Temple, and put to the Sword all that either fled or reſiſted; there were ſeveral Prieſts at that time in the very Exerciſe of their holy Function, that with the Sword's Point at their Breaſts went on yet with their Oblations and Incenſe, without any regard to the Safety of their Lives, out of a Veneration they had for the Duties of their Profeſſion. The *Jews* that were for *Pompey* preſs'd ſo hard upon thoſe of the other Party, that forc'd ſome of them down Precipices; others, in a Rage of Deſperation, ſet fire to what they could come at about the Walls, and then caſt themſelves into the Flames. There periſh'd in this Outrage twelve thouſand *Jews*; but not many *Romans*, tho' more of them were wounded. This was a diſmal Deſolation in ſeveral reſpects; but nothing touch'd the *Jews* more to the quick, than to ſee the Holy of Holies expos'd to prophane Eyes; a thing that never happen'd before.

Pompey, with a Train of his People entering this Place, where only the High-Prieſt was to be admitted, ſaw within it the Candleſticks, Lamps, and Tables for Incenſe, with other Veſſels, all of Gold, a Maſs of Perfumes, and of ſacred Treaſure, to the Value of two thouſand Talents; but would not ſuffer any thing of all this to be touch'd, that was conſecrated to the Service of God. On the next Day after this Deſtruction of the Temple, he commanded the proper Officers to take care for the Purification of it, and to go on with the Celebration of their holy Worſhip as before. He did alſo declare *Hyrcanus* High-Prieſt, as a Conſideration for the good Offices he had render'd him, both in the Siege, and in drawing off great Numbers of the Faction from *Ariſtobulus*. He executed the principal Authors of the Revolt, and rewarded others that had aſſiſted him. Now *Pompey* having reduc'd the *Jews* to their own Bounds, and ſettled *Scaurus* in the Government, makes his Return to *Rome* with *Ariſtobulus* and his Sons, *Alexander* and *Antigonus*, and two Daughters, Priſoners. Tho' *Alexander* made his Eſcape, and immediate-

ly after appear'd in *Judea*, at the Head of a considerable Body; he press'd so hard upon *Hyrcanus*, that *Jerusalem* was endanger'd; whereupon *Gabinius*, the Successor of *Scaurus*, began to march a very considerable Army against *Alexander*, who, finding himself over-number'd, made his Retreat, with the Remains of his Army, into *Alexandria*, where he was forc'd to resign himself, and surrender the Place, which was afterwards levell'd with the Ground. *Gabinius* having gain'd the Victory, carry'd *Hyrcanus* to *Jerusalem*, gave him the Charge of the Temple, and divided *Judea* into five Jurisdictions, *viz. Jerusalem*, *Gadara*, *Amathas*, *Jericho*, and *Sephais*, in *Galilee*. About this time *Aristobulus* escapes from *Rome*, and gathers up an Army among the disaffected *Jews*; but was reduc'd by the *Romans*, and sent back in Chains. *Crassus* succeeds *Gabinius*, rifles the Temple, and passes the *Euphrates*, where he was lost with his Army.

After him *Cassius* got the Government of *Syria*, put a Stop to the *Parthians*, march'd into *Judea*, and carry'd three thousand of the *Jews* into Bondage. *Cæsar* makes *Hyrcanus* High-Priest, and *Antipater* Governor of *Judea*, and gives him leave to rebuild the Walls that *Pompey* had thrown down. *Antipater* upon this, gives the Government of *Jerusalem* into the Hands of *Phasael* his eldest Son; and the Province of *Galilee* to *Herod* his second Son. The growing Mind and Reputation of the latter provok'd the Envy and Jealousy of *Hyrcanus*; tho' all his Attempts against him were ineffectual. About this time was *Julius Cæsar* murder'd in the Capitol, and *Antipater* poison'd in his Drink by *Malichus*, who was afterwards cut to pieces by *Herod*'s Officers. New Troubles happen'd in *Jerusalem*, upon the occasion of *Felix*'s making War against *Phasael* and *Herod*, to revenge the Death of *Malichus* upon the two Brothers. *Felix* is routed by *Phasael*, tho' *Hyrcanus* ingratefully espous'd his Cause. *Marior* and *Antigonus* march'd against *Herod*, and are overcome, and the two Brothers, after they had been variously represented to *Anthony*, are pronounc'd Tetrarchs of *Judea*, and the whole Weight of Affairs is committed to their Conduct. About two Years after, *Lysanias*, the Successor of *Ptolemy*, struck up an Agreement with *Barraphernes* Governor of *Syria*, and *Pacorus* his Son, to dethrone *Hyrcanus* and set up *Antigonus* in his room. This horrid Enterprize was manag'd with

with abundance of Treachery, Blood and Bustle: To make short Work on't, *Antigonus* was declar'd King, and *Phasael* and *Hyrcanus* were deliver'd up to him in Chains. *Herod*, upon this new Revolution, leaves *Arabia*, and is kindly receiv'd at *Rome* by *Augustus* and *Anthony*, where the Senate voted him to be King of the *Jews*, and accordingly he was declar'd. *Antigonus* at this time was making the best of his new Dignity, and had sate down before *Massada*, which was defended by *Joseph*, *Herod*'s Brother; but *Herod*, assisted by *Silo* and *Ventidius* (tho' the former deserted) arriv'd in time to relieve the Place, and raise the Siege, after they had taken *Joppa* in their way. *Herod* pursu'd his Advantage, advanc'd his Troops before *Jerusalem*, and invested the City, tho' the Enemy plied him warmly with Shot from the Towers, and forc'd him to retreat. After the Repulse, *Herod* makes off to *Jericho*, which he surpriz'd, pillag'd, and left a Garrison in the Place. His next Design was laid against *Sephoris*, which was now in the Hands of *Antigonus*, the Garrison surrender'd without any Resistance: *Herod* had now got the Opportunity to bend his Forces against the Robbers, whom he put to flight, and pursu'd them over *Jordan*. 'Twas about this Juncture that *Macheras* play'd his two-headed Game betwixt *Herod* and *Antigonus*, and lost his Reputation on both Sides.

Now when *Herod* was absent from *Judea*, and join'd *Anthony* at the Siege of *Samosata*, his Brother *Joseph* manag'd the Government in *Judea*, but was at last unhappily shot in a Skirmish with *Antigonus*, who made a Sally upon him from the Mountains. When *Herod* had receiv'd the News of his Brother's Death, of which he was also admonish'd in a Dream, he returns to *Judea*, defeats *Antigonus*, and carries on the Victory with such a Current of Success, that he drove the Enemy before him to *Jerusalem*, lays Siege to the City, and after the Opposition of five Months, he takes it by Storm. *Antigonus* was made Prisoner, whom *Sosius* the *Roman* General led in triumph to *Anthony*, where he lost his Head. *Jerusalem* being now in the Hands of *Herod*, *Cleopatra* created him fresh Uneasiness, and endeavour'd to make a Breach in the Friendship betwixt him and *Anthony*. A prodigious Earthquake happen'd in *Judea* about this time, which swallowed up thirty thousand People, and innumerable Cattle. The *Arabians* took the Hint, and

pour'd

pour'd in upon them, when Matters were thus in Confusion. However, *Herod* signaliz'd himself upon this Occasion, and having haranguʼd the Soldiery, made forward and attack'd the *Arabians* in their own Trenches, and reduc'd them to that Degree, that they petition'd to him for Protection. When Matters were in these Postures, *Augustus* defeats *Anthony* at *Actium*, whereupon *Herod* makes his Address to *Cæsar*, and is confirm'd in his Government, with the Addition of *Syria*. *Herod*'s Reign was now in the fifteenth Year, when he rebuilt the Temple with vast Charge and Magnificence. He also erected several Temples, Palaces, and spacious Structures, as Monuments of the Memory of *Anthony*, *Cæsar*, *Agrippa*, and his Mother *Cypris*. From this time we may date the Beginning of *Herod*'s Misery and Misfortune; separate Interests were set up in his Family, and there was nothing but Suspicion and Treachery. His Sons were represented as guilty of treasonable Practices, which occasion'd some Alterations in his Will: In a little time after, *Herod* was worn out with Grief and Age; however, 'twas a Fever that dispatch'd him; and when his last Agonies were just at hand, he was inform'd of a Design form'd by *Antipater*; upon this, he order'd his Guards to kill him out of hand, and declar'd *Archelaus* his Successor, and made *Antipas* a Tetrarch, and so deceas'd.

Soon after his Will was read publickly, which was immediately follow'd with loud Acclamations from the Soldiers and the People, *Long live* Archelaus. When the Ceremony of Mourning and Fasting was over, the new King publish'd a very gracious Declaration to his People, notwithstanding the Rabble grew mutinous, and were just upon the Point of Rebellion; but the whole Army overpower'd them, and made them a little more peaceable. Now because *Judea* and its Government was dependent on the *Roman* Power, the Presence of *Archelaus* was necessary at *Rome*, to get the Investiture at *Cæsar*'s Hands; in his Absence, he leaves *Philip* to represent himself, and manage Matters with full Power. In the mean time *Sabinus* comes to *Jerusalem*, and demands the Monies which *Herod* had left; and *Antipas* takes the Opportunity, and sets up his own Interest against *Archelaus*, and lays Claim to the Government. Whilst these Matters were under Debate, and

Cæsar

Cæsar in suspence, there was nothing but War and Bloodshed at *Jerusalem*, and all over *Judea*; for beside the Mischief which *Sabinus* created, in hopes to enrich himself with *Herod*'s Treasures, all the Kingdom was over-run with Pretenders to the Crown; *Judas*, a Captain of the Robbers, *Simon*, and *Athronges*, were of this Number; and unless *Varus* had done good Service, and signaliz'd himself upon this Occasion, the *Roman* Interest had sunk in *Judea* for the present. When these Commotions were something settled, and the *Jews* a little reduc'd, they petition *Cæsar* for the free Exercise of their Religion; *Cæsar* advises upon it, and keeps them in suspence, and settles the Government: one half of it he bestow'd upon *Archelaus*, under the Title of an Ethnarchy, and the Remainder he divided into two Tetrarchies, which he gave to *Philip* and *Antipas*. *Archelaus*, soon after his Advancement, began to mismanage Matters, and press hard both upon *Jews* and *Samaritans*; and in short, he was banish'd to *Vienna* for his Opposition, and his Goods confiscated. The Estate of *Archelaus* being now reduc'd into a Province, *Cæsar* sent down *Caponius*, a *Roman* Knight, with full Commission to govern it. At this time, one *Judas*, a *Galilean*, stirr'd up the *Jews* to revolt, throw off the *Roman* Yoke, and refuse Tribute. Shortly after *Augustus* dies, and *Tiberius* succeeds him, under whom *Pilate* is made Governor of *Judea*. He endeavour'd late one Night to convey into the City the Ensigns and the Image of *Cæsar*; this put the *Jews* into Rage and Tumult, being afraid of their Religion, their Laws, and Liberties; having consulted the Matter, they prepar'd a Petition to *Pilate*, resolving rather to die, than suffer such Innovations; whereupon *Pilate* order'd the Statues to be remov'd. This Uproar was seconded by another; for *Pilate* having impos'd a Tax upon the Holy Treasure, called the *Corban*, the *Jews* resented this at a high Rate, and began to Mutiny; and Numbers of them being kill'd, they were forc'd to yield up the Matter in debate. After the Death of *Tiberius*, *Caius Cæsar* succeeds, and advances *Agrippa* to the Tetrarchy of *Philip* now deceas'd: This gave Offence to *Herod*, and going to *Caius* to complain, he was banished into *Spain*, where he dy'd in Exile. *Caius Cæsar* sets up immediately for a God, and sends *Petronius* into *Judea*,

with a Commission to fix his Statues in the Temple; the Jews being apprehensive of his Errand, met him in great numbers as far as *Ptolemais*, and urg'd, in their own behalf, the Laws and Customs of their Country; *Petronius* made the best of his Commission, flourish'd upon the *Roman* power, and threaten'd 'em with Slavery; notwithstanding the *Jews* were zealous in the Cause of their Religion, and mov'd so far upon the very Humanity of *Petronius*, that he writ *Cæsar* word what Impediments he met with: The Answer that *Caius* gave to this Letter, was only an Order to put *Petronius* to Death; but it happen'd, by an extraordinary Providence, that the Bearers of this Order were wind-bound for three Months; and in the mean time came the Tidings of *Caius*'s Death by a quicker Passage, and twenty-seven Days before the Order. Upon the Death of *Caius Cæsar*, by the good Offices of *Agrippa*, *Claudius* was declar'd Emperor; and in return for *Agrippa*'s Kindness, he fix'd him in the entire Kingdom of his Father, together with the Kingdom of *Lysania*, and those other Places which *Augustus* had given him; *Agrippa* by this Method grew vastly in Wealth and Honour, and was a frugal Prince. It was his Enterprize the Walling in of *Jerusalem*; and, had the Works been finish'd, would have been a strong Bar in the way of the *Romans*: But after a Year's Reign, *Agrippa* dies at *Cæsarea*, leaving behind him a Son nam'd *Agrippa*, and three Daughters. Upon *Agrippa*'s Decease, *Claudius* reduc'd the Kingdom into a Province, and made *Caspus Fudus* Governor; and after him *Tiberius Alexander*, who making no Alterations in the Laws and Customs, kept the People in Peace. *Cumanus* succeeds *Tiberius Alexander*, as *Agrippa* does *Herod* his Uncle. In the Beginning of the Reign of *Cumanus*, when the *Jews* were assembled to celebrate the Feast of unleavened Bread, they receiv'd a hasty Affront from one of the Soldiers, which occasion'd an Uproar, and about 10000 were trod and squeez'd to Death in the Press; this Calamity was follow'd with another; for in the Search of some suspected *Jews*, a common Soldier, laying Hands on the Books of *Moses*, tore them to pieces; the *Jews* could not swallow this Contempt that was put upon God and the Law; and meeting all to a Man, it was impossible to pacify them till Justice was done upon the Criminal. Much about the same time there happen'd

pen'd an unfortunate Difference betwixt the *Jews* of *Gal-*
and those of *Samaria*; there was a *Gallilean* upon his Jour-
ney thro' the Plain of *Samaria*, to *Jeruſalem*, at the Seaſon
of a ſolemn Feſtival, and being murder'd on the Road, the
Galileans leaving the Solemnity, march'd immediately a-
gainſt *Samaria*, and burnt all before them, putting Man,
Woman, and Child to the Sword. At laſt *Camanus* interpos'd,
and the leading Men in *Jeruſalem* went out after them in
Sack-cloth, uſing all Arguments to bring them off their De-
ſign, and asking them, if they would ſacrifice *Jeruſalem*, and
all that was dear to 'em, only to be reveng'd of one *Galilean*?
This brought theſe Hot-ſpurs to themſelves, and the Fit went
off. After this, the Countries were over-run with Men of
Prey, whereupon the *Samaritans* addreſs'd themſelves to *Nu-
midius Quadratus*, then Governor of *Syria*, who coming into
Judea, did Execution upon ſome of the *Jews*, and order'd
Camanus, and *Celer* the Tribune, away to *Rome*, that they
might anſwer for themſelves to *Claudius*; who having heard
what *Camanus*, *Celer*, and the *Samaritans*, could ſay in the
Caſe, he gave Sentence againſt them; *Camanus* was baniſh'd,
and *Celer* was to have his Head *ſtruck off*, and his Body drag'd
thro' the Streets of *Jeruſalem*. *Claudius* now advances *Felix*
to the Government of *Judea*, *Samaria*, *Galilee*, and *Perea*.
He preferr'd *Agrippa* from the Kingdom of *Chalcis* to the
Province that had been *Philip*'s, adding alſo the Kingdom of
Lyſania, and the Tetrarchy which had been *Varus*'s. *Clau-
dius* dies in the 14th Year of his Reign, and *Nero* ſucceeds
to the *Roman* Empire. Under this new Emperor, *Ariſtobu-
lus* had the Government of *Armenia the Leſs* conferr'd upon
him, and the Territories of *Agrippa* were conſiderably en-
larg'd. *Felix* begins immediately to look after the Robbers
who had now infeſted the Country for twenty Years; he took
Eleazar their Leader, with ſeveral others, and ſent them
bound to *Rome*. The Murders and Miſchiefs theſe Robbers
had committed were almoſt incredible. So ſoon as theſe
Ruffians were diſpers'd, another kind of Cut-throats ſtarted
up, under the Name of *Sicanis*, from the Word *Sica*, ſigni-
fying their Weapon; their way was to run with the Multi-
tude, and to ſtab their Enemies with ſhort Daggers which
they carried under their Coats; and when the Murder was
committed, none ſo forward as they to wonder at the Vil-

lany.

[illegible]. *Jonathan* the High-Priest was the first that fell by 'em. This put all the City into Fears and Tumults, because it was as dangerous to walk the Streets as to be in Battle. The *Jews* fell now into worse Calamities than the former, occasion'd by Impostors, Seducers, and Pretenders in Religion; they drew off the People into Woods and Solitudes; but *Felix* sent a Body of Horse after them, and gave 'em a Defeat. There came also a Magician from *Egypt*, and a Prophet in pretence, he got about 30000 at his Heels, march'd his Followers to Mount *Olivet*, but before he could execute his Designs, *Felix* met him, gave him Battle, and entirely routed him. The Magicians and Robbers carried on their Design with abundance of Artifice, caballing how to set up absolute Liberty, and free the *Jews* from the *Roman* Yoke: In a litt'e time all *Judea* was in Combustion, and brought to the last Extremity of Desperation, betwixt Dread and Trouble. This Commotion was heightened by another outragious Tumult, the *Jews* and *Syrians* dispute the Point, whether had the better Property in *Cæsarea*, they flew to Arms, which was follow'd with a great deal of Slaughter and Blood-shed, both Parties being too warm upon it to come to Terms of Agreement. *Felix*, when he could not bring them to Reason, commanded the Faction out of the City by Proclamation, and those that rebell'd were made a Sacrifice, and their Goods were seiz'd. The Debate at last was referr'd to *Nero*. *Festus* succeeds *Felix*, and his first Attempt was upon the Highway-men. *Albinus* got the Government after *Festus*, and proved a corrupt and tyrannical Governor, tho' he was quite outdone by *Jessius Florus* that succeeded. Under him the *Jews* began to resent the Slavery they were reduc'd to, and made their Application to *Cassius Gellius*, Governor of *Syria*, tho' they were handsomly shuffl'd off, and had no Redress for't. *Florus* in the mean time did what he could to make the *Jews* rebel, that in the Heat of the War the Memory of his own Offences might be lost. By this time the Cæsarean *Greeks* had carried the *Cause* against the *Jews* before *Cæsar*, and had obtain'd a Decree in their Favour, which Sentence gave Rise to the *Jewish* War, this was concluded upon in the 12th Year of *Nero*. The Affair of *Cæsarea* being the Source of the War, we shall be more particular upon it. A certain

Greek

Greek had a House in *Cæsarea*, just in the Neighbourhood of the *Jewish* Synagogue; this was an Eye-sore to the *Jews*, and they endeavour'd to purchase it at any Price; but the Man, out of meer Crosness, would not part with it, but blockt up the Passage to the Synagogue, with Shops, and such like Impediments: The *Jews* contracted with *Florus* for eight Talents to forbid the Building; he, upon the receipt of it, makes off for *Sebasta*, and gave them their full Liberty to cut one another's Throats.

The next Day, being the *Sabbath*, a spiteful *Cæsarian* set an earthen Vessel, with a Sacrifice of Birds upon it before the Door of the Synagogue, which nettled the *Jews* to some purpose, who finding Matters ripening apace to a War, remov'd their Laws to some distance, and went immediately to make their Complaints to *Florus*; who, so soon as they reminded him of the eight Talents, and told him they had removed their Laws, he makes them Prisoners. This Action gave the Signal to the *Jews* at *Jerusalem*. *Florus* at this time sent in *Cæsars* Name for seventeen Talents out of the Treasury; upon which one of the Mutineers, in Mockery, went about the Streets with a Basket, begging broken Meat for poor miserable *Florus*. The *Jews*, in this Condition, meet in a Body before *Florus*, who was mounted on the Tribunal, to represent their Grievances, and beg Favour; but *Florus*, in a Rage, order'd his Soldiers to kill all they met. On this Day there were 630 slain, and a great Number of the *Equestrian* Order were whipt and gibbited, which was a piece of Cruelty never before practis'd. Upon *Berenice*'s coming up to *Jerusalem* to pay a Vow, and finding such Troubles on foot, she mov'd *Florus* in the Favour of the *Jews*, who were now pretty peaceable; *Florus* however, was troubl'd at it, and projects a new Broil, which succeeded soon after; for the Priests and the Princes, with the Multitude, march'd out to meet the Soldiers with Dispositions for Peace; but the Soldiers taking the Opportunity, fell upon them, and made a dreadful Destruction. *Florus*, in the midst of the Hurry attempted the Castle, but was beaten off by the Numbers that intercepted him; upon this Repulse he retir'd to the Palace; and the Communication being cut off betwixt Fort *Antonio* and the Temple, he gave over his Design, and return'd to *Cæsarea*, leaving a Garrison, as de-

Priest and the Senate desir'd. *Florus* having the Op-
portunity, complains of the *Jews* to *Cestius*, as *Cæsar*'s Ene-
mies, who sends *Politianus* to *Jerusalem* to know the Truth.
The *Jews* met him and *Agrippa* 60 Furlongs from the City,
making their Complaints what Havock *Florus* had made a-
mong them; and the Women made miserable Outcries for
the Loss of their Husbands. *Politianus* being fully inform'd,
returns to *Cestius*, leaving *Agrippa* at *Jerusalem*, who haran-
gued the People in publick, qualify'd their Grievances, and
brought them to some Moderation. However, all was ineffe-
ctual, as the Fire was extinguish'd in one Place it burst out
in another; for immediately after, *Massada* was surpriz'd by
a Party of the Faction, and the Garrison put to the Sword.
At the same time, *Eleazar*, a desperate daring young Man,
persuaded the *Jewish* Priests in *Jerusalem* to reject the customa-
ry Sacrifices of the *Romans*. Men of the best Quality were
highly displeas'd with the Prohibition, and endeavour'd to
expose the Impiety and Injustice of it, together with the
Affront which *Cæsar* would receive upon it: Precedents and
Reports were consulted, and nothing was found to support
the Practice; however, the Faction prevail'd, and the mo-
derate Men applied themselves to *Florus* and *Agrippa* for
Succour. It was acceptable News to *Florus*, who was in-
clin'd to foment and inflame the War. *Agrippa* notwith-
standing, for his own Interest, sent Troops to *Jerusalem*; and,
upon their Arrival, the War broke out in the City; the
Dispute lasted ten Days with great Slaughter on both Sides;
but upon the Festival of *Xylophoria*, the King's Troops were
routed, and the Faction leaving the upper Town, laid all
before them in Ashes; the Records and the Offices were all
burnt, that the Creditors had nothing to shew for their
Money; so that the Beggars and Debtors were effectually
brought over to the Rebels. The Nobility, and Persons of
Quality were forc'd to hide themselves in Sinks and Vaults.
The Day following the Faction laid Siege to *Antonia*, and
took it, cutting the Garrison to pieces, and afterwards set
Fire to the Place, where *Agrippa*'s Troops had taken Sanc-
tuary; in a little time they undermin'd and over-turn'd
the Turret, whereupon the King's People beg leave to de-
part, which Favour was only granted to them. The *Ro-*
mans left behind were quite dispirited, their Camp was
burnt,

burnt, and they purſu'd and ſlain in the Places of Saf
The Day after, *Ananias* and *Hizekiah* were taken out
Sinks, and diſpatch'd by the *Sicarii*. *Manahem*, who
headed the Faction, now ſets up for a Prince; but in
midſt of his Hopes, he's ſurpriz'd and put to Death.
ter this, there was a Treaty ratify'd upon Oath, and Artic
betwixt *Eleazar* and *Metilius* the *Roman* General;
when (according to Compact) they came to deliver up th
Swords and Shields, *Eleazar*'s Guards broke in upon the
and ſlew them; *Metilius* only eſcaping upon Promiſe
Judaizing, and being circumciſed. This Outrage was
evident Prologue to the Deſtruction of the *Jews*; for
Loſs of theſe Troops out of ſuch vaſt Armies which the
mans were Maſters of was inſignificant. Upon the ve
ſame Day and Hour (as divine Providence would have
there was a Maſſacree of above 20000 *Jews* at *Caſarea*,
that not a *Jew* was left; and thoſe that fled, *Florus*
up and ſent them in Chains to the Gallies; this Butche
alarm'd the *Jews*, who diſpers'd themſelves into ſeve
Bodies, laying all the bordering Cities waſte: At this Jun
ture the *Syrians* began to make Repriſals upon the *Jews*
ſo that the Days were entirely ſpent in Slaughter, and
Nights in Fear. When the *Jews* were advanc'd upon
Borders of *Scythopolis*, they found the very *Jews* in
Quarter their Enemies. The Inhabitants of *Scythopolis*
ving ſent out their Scouts one Night, they got Intelligen
that the Jews lay expos'd, and in a careleſs Poſture; upo
this News they made a Salley and cut all off, to the Numb
of 13000, ſeiz'd the Pillage, and went their way. Afte
this Example, 2500 of them were ſlain in *Askalon*, 200
in *Ptolemais*, and more ty'd in Chains. In a ſhort while afte
the Rebels got Poſſeſſion of the Caſtle of *Cypres*, put the Gar
riſon to the Sword, and demoliſh'd the Palace. Afterwar
they force'd the *Roman* Garriſon in *Machærus* to ſurrender.

Theſe Outrages being upon the Wheel, the *Jews* and
Greeks in *Alexandria* happen'd to diſagree; and *Tiberius*
finding the Uproar could not be laid without Miſchief,
turn'd his whole Army looſe upon the Jews; and 'tis cer
tain that Death and Deſtruction never appear'd in ſuch
dreadful Shapes; the Confuſion being a little over, th
were 50000 dead Bodies piled up on a Heap, the Plac
flowing with Gore.

The *Jews* at this time a Day were render'd extreamly fearful, and the Power of the *Romans* appear'd more and more formidable. *Ceſtius* and *Agrippa* join vaſt Forces together; they immediately march'd their Troops to *Zebulon*, the ſtrongeſt City of *Galilee*, which they found deſerted. Then *Ceſtius* return'd to *Ptolemais*, and ſent a Detachment to *Joppa*, with Orders to Attack the Place upon the leaſt Reſiſtance from the *Jews*, which was accordingly perform'd, the People were ſlain to the Number of 8400o, and the City was reduc'd to Aſhes. The like was done in the Toparchy of *Narbertane*, where the Country was laid waſte, the Inhabitants ſlain, and their Cities reduc'd to Aſhes. The *Romans* were now grown too hard for the free Booters, and *Ceſtius* advances with his Army to *Antipatris*, burns *Lydda*, and encamps within 50 Furlongs of *Jeruſalem*; but the *Jews* making a Sally on the *Sabbath-day*, *Ceſtius* and the whole Army were endanger'd; however, the *Jews* were forc'd to retreat, and make their way back to the City, till the *Romans* began to draw off, and then they fell furiouſly on their Rear, kill'd ſeveral, and ſeiz'd their Carriages. The *Romans* being repuls'd, *Agrippa* propounds an Alliance, and ſends *Borcæus* and *Phœbus* to manage the Treaty; but the *Jews* fall upon it, and kill *Phœbus*, tho' *Borcæus* got off with his Wounds: This Affront provokes *Ceſtius*, he falls upon the Rebellion, routed them, and purſu'd them up to the very Walls of *Jeruſalem*, where he had a fair Opportunity of taking the City, the Gates being offer'd to him; but ſlipping the critical Seaſon, the *Jews* gather'd Courage, and defended the Walls with Bravery. The *Romans*, upon this Extremity, contrived a way to cover their Pioneers from the Fury of the Enemy, by joining Buckler to Buckler; but all would not do, *Ceſtius* quits the Siege, and the Enemy falls upon the Rear, and gives the *Romans* a dreadful Blow; and had they but wanted Day-light, they had given the *Romans* a fatal Overthrow. *Ceſtius* ſhrunk away in the Night, and his Soldiers, being ſomething in haſte, they dropt all their Machines, Slings, and other Inſtruments of War, which they afterwards made uſe of againſt the *Romans*. The more Conſiderable of the *Jews* were apprehenſive of a Storm, and fled *Jeruſalem*. Now the News of the laſt Defeat had reach'd as far as *Damaſcus*, where the *Jews* were ſurpriz'd

by

by Stratagem, and 10000 of them had their Throats cut in one Hour. The *Jews* having now a little Respite, they made a Reform in their Government: *Joseph*, the Son of *Gorion*, and *Ananus* the High Priest, were chosen Officers in Civil Affairs, and the rebuilding their Walls was recommended to their Care. They sent *Jasus*, the Son of *Sapphas*, and *Eleazar*, Son of the new High-Priest, as Commanders into *Idumea*. *Joseph*, the Son of *Simon*, was dispatch'd into *Jericho*, *Manasses* beyond the River, and *John* the *Essene*, to *Thamna*. *John*, the Son of *Ananias*, was made Governor of *Gophnitica* and *Acrabatine*. *Joseph*, the Son of *Matthias*, Governor of both the *Galilees*: This *Joseph*, when he came into *Galilee*, made sure of the Hearts of his Subjects; he chose the Council of Seventy out of the Elders and best Men of the Nation. Seven of the Judges were sent into every City, to determine all common Causes; but the Capital were reserved for himself. His next Piece of Policy was to wall in all the considerable Cities, and regulate his Forces after the *Roman* Discipline. His Army was numerous enough in a short time, consisting of 60000 Foot, 2500 Horse, and 45000 Mercenaries, with 600 select Men for the Guard of his Person. The Conduct of *Joseph* was very just; tho' he was much troubl'd with the underhand Dealing of that *John* of *Giscala*, tho' in the end this *John*, with *Saphoris*, *Gamala*, and *Filovias*, goes over to the Enemy. *Galilee* was now at Peace, but the High-Priest, and the great Men of *Jerusalem*, were rebuilding the Walls, and procuring all sorts of military Instruments and Machines; the City had Death now in the very Face of it, before the *Romans* came there. The *Roman* Empire was not a little out of order at this time, the Disaster of *Cestius* in *Judea* had struck a Damp upon the Spirits of *Nero*, though he carry'd off the Fit with Stomach and Ambition, as if he had been perfectly exempted from the common Accidents of humane Life, and quite above the Inquietudes of Fortune. *Vespasian* was then pitch'd upon for the Government of *Syria*; he immediately sends Titus his Son for *Alexandria*, and makes strait into *Syria* himself, where the *Roman* Troops and Auxiliaries came to Rendezvous. The Defeat of *Cestius* had made the *Jews* very bold and insolent, so that they thought it long till they came to Blows with the *Romans*; upon which they adva-

to *Ascalon*, where the Bodies were soon after engag'd, and the *Jews* totally routed, 10000 of them being kill'd on the Spot. Upon this Occasion the *Jews* half mad, betwixt a despairing Sorrow and a thirst of Revenge, make towards the *Romans*, but falling into an Ambush of *Anthony*'s, 8000 of them were slain; the *Romans* now put Fire to the Castle of *Ascalon*, where *Niger*, the *Jewish* General, was block'd up; but *Niger*, leaping off the Top of the Castle into a deep Vault, made his Escape very providentally, to the great Encouragement of the *Jews*. When the Victory was over, *Vespasian* march'd his Army to *Antioch*, where *Agrippa* joyn'd him with his Troops; he went thence for *Ptolemais*, where the Inhabitants of *Sepphoris* were expecting him; he gave them a Garrison, and their City being large, and well fortify'd, it was of great Importance to have it in good Hands. *Galilee* at this time was all cover'd with Fire and Blood, the Calamity was general, and nothing left to trust to, but the Towns that *Joseph* had wall'd in. *Titus* had now joyn'd his Father *Vespasian*, with the Troops he brought from *Alexandria*; with these Recruits *Vespasian* marches into *Galilee*; and upon his Approach, *Joseph* is abandon'd by his Men; and being forc'd to consult his own Security, he withdraws to *Tiberius*. *Vespasian* in the mean time took *Gadara* by Assault, and the *Romans* put all to the Sword. *Joseph*, under some Discontent, remits it to the Council of *Jerusalem*, whether to Fight or Treat; if the former, they must send him an Army to give Battle to the *Romans*; while the Express was going, he slipt away out of *Tiberias* into *Jotapata*; but a Deserter giving *Vespasian* notice, he sate down upon the Siege of that Place, where the *Jews* and the *Romans* maintain'd a Fight for five Days successively, without deciding the Victory. Abundance of Mischief was committed on both Sides; and the Water growing scarce in the City, the *Jews* were put out of Patience; however, many Parcels of Cloaths were hung upon the Battlements dropping wet, which kept their weak Side from the Knowledge of the *Romans*. Matters were now brought to the last Extremity; and the *Jews* taking Courage once more, made Excursions upon the Enemy for four Days together, which gall'd the *Romans* very much. *Vespasian* upon this, bids his Men give over the Assault, because the *Jews* were desperate,

rate, fighting for their Lives, while the *Romans* only ... up Arms to extend their Dominions: But the *Jews* ... ting in their Humour, *Vespasian* renews the Attack, the ... and Engines were all set at work; the *Jews* having reco... to Fire, and made strange work with it among the Machi... of the *Romans*: *Vespasian* receiv'd a slight Wound in ... Ancle, which enrag'd his Men to that degree, that ... push'd on the Assault with double Fury, continu'd the Figh... Night; and great Numbers of brave Men being slain, the ... man Engines, about break of Day, made a Breach in ... Wall, the Sacks and Hides which the *Jews* had plac'd ... Defence, doing them no more Service; however, with th... Bodies and Arms together, they made good the Breach ... fore the Enemy could pass the Ditch. The *Roman* Ar... being refresh'd, *Vespasian* order'd the Attack to be renew... which occasion'd a bloody Conflict, the *Romans* advanc... under the Cover of their Bucklers to the Walls; the J... pour'd scalding Oil upon them. *Vespasian* order'd Platfo... to be rais'd, whence they play'd upon the Besieg'd with g... Advantage; in short, the *Jews* were oblig'd to quit the Br... after a brave Resistance, fatigu'd with Duty and over-watch... At the time when the *Romans* enter'd the City, there ... such a Mist, that the *Jews* could not see about them, ... so were surpriz'd; 40000 Men were slain in this Siege, ... City rac'd, and the Castles burnt. About the Close of ... Siege of *Jotapata*, *Trajan* was sent to reduce *Joppa*, the Pe... met him on the way, gave him Battle, and were rou... making their Flight to the first Inclosure; and the Gates ... ing shut against them, they were miserably slaughter'd. ... *tus* came up to join *Trajan*, they mounted the Walls, ... er'd the Town, and slew in the City, and in the first ... counter, to the Number of 15000, besides 1300 Pris... The *Samaritans* at the same time were medicating a Re... lion upon Mount *Gerazim*, and *Vespasian* dispatch'd *Cer*... to take care of them, who offer'd them an Indem... which being rejected, every Man of them was put to ... Sword, to the Number of 11600. *Joseph*, it seems, after ... *tapata* was taken, had the good Fortune to make his E... into a deep Vault, where he found 40 eminent Persons ... ceal'd, but was betray'd by a Woman. *Vespasian* sent ... to him, and gave him assurance of being treated very ...

at last *Nicanor*, his old Acquaintance, came to him; a long Suspence, he resolved to surrender himself the *Romans*: But first addressing himself to Almighty this Effect: *Great God*, says he, *sure it is thy blessed* to depress the Jews, *and exalt the* Romans, *and to* me the Instrument to foretel thy Purpose: *I submit myself* Providence, *and to the Acceptance of my Life, upon Con-* of surrendring myself up to the Romans: *But in the* sence of thy sacred Majesty, *I do likewise declare, that I* as the Minister of thy good Pleasure, *and not as the Be-* of my Country. *Joseph* now gives himself up to *Nicanor*, all his Companions came rushing up to him with clamo- lowdlives, drawing their Swords, and threatning to kill that Instant, if he submitted to the *Romans*. Whereupon eph expostulates the Matter with them at large, and argues copiously against the Sin of Self-murder: His Speech to this Purpose: *If*, says he, *the* Romans *have a mind* have an Enemy, *shall that Enemy be so cruel as not to* ve himself? *'Tis nothing but the Fear of Death that keeps* from going up to the Romans; *and shall we cast ourselves* a certain Death one way, *for fear of an uncertain Death* ther? *Besides, the Principal of Self-preservation is implan-* in all living Creatures; *and for any thing to destroy itself,* trary to Nature, *and consequently, a sacrilegious Wicked-* against God himself. *No Creature seeks to destroy itself* ary to the universal Impulse. *Farther, the Soul is God's* stum, *and shall we presume to rob the Divine Majesty,* come off without either Discovery or Punishment? *The* ws of our Constitution have provided sufficiently against Self- der: *He that kills himself is not allow'd Burial till after* set. *Tho' if nothing will serve us but dying, let us fall by* Hands of those that have master'd us; *I'm not for fooling* my Life. *And put the Case, that the* Romans *should* e treacherous, *the Baseness of the Perfidy will in some mea-* comfort us, *when we consider that the Authors of our* have made themselves infamous and odious to Eternity. When he had said this, and more, the *Jews* would not dissuaded from the barbarous Resolution of destroying both and themselves; *Joseph* determines at last to put his on the Hazard: *Well*, says he, *since you are resolv'd upon* h, *let us cast Lots one after another for our Lives; and*

he upon whom the Lot falls, ſhall be kill'd by the next M... this will prevent Self-Murder; beſides, 'twere unreaſon... when ſome part of us are dead, that the reſt ſhould ... and eſcape. This Expedient pleas'd 'em, and they fell ... work upon't, dying ſucceſſively as the Lots fell upon 'em ... till at laſt there was only *Joſeph* and one more remain... hereupon *Joſeph* told him, *That if they caſt Lots again, ... one of 'em muſt die:* This prevail'd upon his Companion ... live. After this, *Joſeph* is conducted by *Nicanor* to *Veſpa... ſian*, and *Titus* entertains a very high Eſteem of him. *Joſ...* foretels the Succeſſion of *Veſpaſian* and *Titus* to the Empire, which got him a conſiderable Reputation; tho' he was kept under Reſtraint, he was treated notwithſtanding very honourably, with Courteſy and Reſpect. *Joppa* was now grown a perfect Den of Thieves and Mutineers, who were very buſy about fortifying the Place; but *Veſpaſian* being inform... what they were a doing, ſent a Body of Horſe and Foot a... gainſt 'em, who making their Entrance in the Night, ſur... priz'd the Inhabitants at ſuch a rate, that they run all abroad in a hurry, and lay all that Night off at Sea, ſomething more than a Flight-ſhot from the Town. But while they were ri... ding in this Station, there aroſe a furious Storm, call'd the *Black-North*; this Wind batter'd their Veſſels to pieces one againſt another, and ſhipwreck'd 'em upon Rocks, that in a little time there were 4200o Bodies caſt up with the Tide. The late Action at *Jotapata* was not believ'd yet at *Jeruſalem*, ſeeing there was not a Man left alive to carry the News: however, ſo ſoon as they were certainly inform'd of it, and that *Joſeph* was living, and in credit with the *Romans*, they conceiv'd the moſt venemous Envy and Hatred of him, and were alſo tranſported with greater Rage againſt the *Romans*, as if their wreaking their Malice upon them were the readieſt way to be reveng'd on *Joſeph*. After this, *Agrippa* treats *Veſpaſian* and his Army 20 Days at *Cæſarea Philippi*, where bad News arriv'd at *Tiberia* and *Tarichæ* (both of them Dependances on the Kingdom of *Agrippa*) that the former was revolted, and the other was wavering; hereupon *Veſpaſian* orders ſome Troops to *Scythopolis*, and encamps at *Enabris*, within ſight of the Rebels; here *Valerian* receiving Inſtructions to go and ſpeak them fair; but the Faction fell upon *Valerian* by ſurprize, who made his Eſcape on Foot,

with only five Men, leaving their Horses a Booty for the Rebels. The more moderate Men in the City being appre-hensive of a Revenge, go out immediately to the *Roman* Camp, to throw themselves at *Vespasian*'s Feet for Mercy, who pardons the Affront at the Instance of *Agrippa*. In the mean time the Faction thought that the City would shortly grow too hot for them, and so slipt away to *Jarichees*. *Ves-pasian* upon this march'd up to the City, and was receiv'd with Acclamations. The Affairs of *Tiberius* being settled, *Vespasian* encamps betwixt that Place and *Tarich*, which was a Place of Strength, and situate on the Lake of *Genezareth*, while the *Roman* Camp was erecting, the Faction pour'd in upon them, under the Command of *Jesus*; but were soon beaten off, and pursu'd to the Lake, where there lay a Fleet of arm'd Boats to receive the Retreat; immedi-ately upon this there appear'd a vast Body of *Jews* on the next Plain, and *Titus* was sent out to look after them, who finding himself mightily over-number'd, stands upon an Emi-nence, and makes a very exquisite Discourse to his Soldiers, wherein he represented the Courage and Discipline of his Men, with the signal Victories they had all along been ac-customed to; these Advantages, he told them, assur'd sufficiently for the Inequality of their Numbers. Neither did he omit the want of Discipline and Order among the *Jews*; that they were too numerous, and consequently unwieldy. He inspir'd them with Hopes of Victory, before any Rein-forcements could come up to their Assistance from the Camp, so that they should have no Sharers in the Conquest. This Harangue dispos'd the *Roman* Soldiers with pure Heroism on the sudden; so they charg'd in upon the Body of the *Jews*, who were soon disorder'd; the *Romans* rode over 'em, tumbl'd 'em one upon another, and made a dreadful Havock among 'em; those of the *Jews*, that had the Oppor-tunity, made the best of their way into the City, where they began to squabble and disagree among themselves. *Titus* un-derstood the Matter, and having harangu'd his Men afresh, upon the present Occasion, he enter'd the Town, and car-ry'd all before him: And so soon as the Faction was destroy'd, he gave Quarter to the Natives. When this great Action was over, *Titus* sent an Express to his Father with the News, and order'd Vessels to be built and dispatch'd in pursuit of

those that had got off. When the Boats were equipt, *Vespasian* goes aboard himself, and encounters the Jews upon the Lake, where they were all slain, or over-turn'd and drown'd; so that there was nothing to be seen but Death and Destruction in all the Varieties of Horror. The Number of the Slain in both Actions was 6500 Persons. When the Engagement was ended, *Vespasian* held a Council, what the Prisoners that were Strangers should be done with; and this was the Conclusion: That 12000, who were unable to bear Arms, should be put to Death; and 6000 of the strongest bodied Men were to be sent to *Nero* at the *Isthmus*; and 30400 sold for Slaves.

About this time *Gamala* revolts; this City was erected on a Rock that rises out of a high Mountain. This Place had been reckoned upon as Impregnable, both upon the Account of its natural Situation, and the Trenches and Defences that were run about it. *Vespasian* resolves upon the Siege, advances up to the Place, and shortly after takes it by Assault; but was forced out of it again with terrible Loss. This was the severest Blow that ever the *Romans* had receiv'd: And, to make the best on't, *Vespasian* supports his Men with the following Speech: *Well*, says he, *since Misfortunes cannot be avoided, let them be generously born; and it is not for one Sort of Men to expect an Exemption from the common Lot of Mankind. Whoever considers the Nature of War, will find, that Victory is not to be gain'd without Blood; and that Fortune is variable; and, that this Loss is but a Reprisal for the many thousands of the* Jews *that we have slain before. Consider*, says he, *how insensibly the Change passes from one Extream to the other, and that no Man is truly Great, but he that stands his Ground, and keeps up the same Dignity of Mind in all Conditions, correcting the Malignity of the one by the Prudence of the other.* He concluded the Speech with telling 'em plainly, *That the Miscarriage was entirely owing to their own Eagerness, in pushing the Advantage over-far; and that every Man had this Satisfaction in his own Power, if he would but apply himself, and so revenge the Death of his Friends upon the Heads of those that destroy'd them.* This Discourse of *Vespasian*'s gave new Life to his Army. In the mean time, there was a considerable Body of *Jews* in Rebellion upon *Mount Itaber*; *Vespasian* having Notice of it, sent *Placidus* to suppress them; but the Mountain being inaccessible,

...e, *Placidus* allures down the *Jews*, falls upon them, and ... them to the Sword. The Inhabitants of *Gamala* all ... while make a stout Defence, tho' the Fall of a Tower ... 'em with a panick Fear; before the Surprize was ... off; *Titus* comes up to the Siege, enters the Town, ... nothing was to be seen or heard of but Death in all ... and the Streets flowing with Blood. The next At... of *Vespasian*, was upon the Castle; and having plan... his Men upon a Rock above the *Jews*, they made a ... Slaughter among 'em; the very Wind drove the ... Arrows full in the Face of the *Jews*; while those of ... *Jews* either shew'd by the Mark, or dropt short. In the ... of this Confusion, there were, that cast themselves ... their Wives and Children down the Precipice from the ... to the Number of 5000, that of the Slain being on... 4000, so much more merciful were the *Romans* to the ..., than the *Jews* were to themselves. After the Over... of *Gamala*, there was one Labour more remaining, ... would compleat the *Roman* Conquests over all *Galilee*, ... this was the reducing *Gischal*; the Inhabitants of which ... seduc'd by a notorious Impostor, whose Name was ... *Titus* was sent upon this Errand; and when Matters ... just coming to a Battle, he freely offer'd 'em Peace, ... an Amnesty of what had past, with the Exercise of ... own Religion, if they'd be subject to the *Roman* Power. ... of *Gischala* seemingly accepts the Offer; but puts off the ... Treaty, and escapes in the Night with several considerable ... of the Town. The Inhabitants that were left behind, ... now in a very miserable Distress and Confusion; how... they receive *Titus* into the City, and are treated very ... mercifully. *John* of *Gischala* by this time gets safe into *Je... salem*, where he cover'd his Flight with Lies and Flourishes; ... all the People of Experience and Foresight saw quite ... the Pretence. *Jerusalem* was now all over pester'd with ... and Tumults; and because the Gates were always open ... the *Jews*, there were two Bodies of Thieves and Robbers ... got into the City, where they plunder'd and destroy'd ... before them, putting the most eminent Persons to Death ... they had taken Prisoners; they got also in the Temple, ... all they could find, creating High-Priests at ..., and levelling their Impieties against God himself.

These Outrages touch'd the Priests very sensibly, who stood by as Spectators of the Wickedness The People, upon this, bend their Thoughts upon Revenge; *Gorion* and *Simeon* do their utmost to carry on the Design; *Jesus* and *Ananus* are as forward as any to throw off the Yoke; the latter was the High-Priest, and being at that time in the middle of the Croud, and casting many a sorrowful Look towards the Temple, with Tears in his Eyes, *Why did I not rather die,* says he, *than live to see the House of God thus polluted and prophan'd; and the Wickedness of Men promiscuously rush into those sacred Places of Privilege, that were only reserv'd for the High-Priest? Why do I live and see all this? In my Sacerdotal Robes too, and the Name of God written on my Forehead! What have I to do more under my Circumstances, than to give up my Life to God and my Duty? After all these Sufferings, one upon the Neck of another, can you have the Patience now to see your holy Altar prophan'd, and your Religion expos'd to Scorn, without shewing some Resentment worthy of your Profession? They are possess'd of the strongest Place in the City; and that which you call the Temple, serves them only as an impregnable Castle, maintain'd against you; and will you bear this always? I am sure you never inherited this abject Temper from your Ancestors; witness the many and the dangerous Wars they underwent against the* Medes *and* Egyptians, *to assert their Freedom. Ananus* was very particular in this Speech, telling them, *That the* Romans *had more Humanity than the Zealots, who were their own Countrymen*; and adding, *That if they should all of them fall in the Contest, with these Ravagers, there could nothing be more glorious than to lay down their Lives at the Gate of the Temple, for the Honour of God, and in the Service of his holy House and Cause*; as for the Conduct of the Enterprize, he assur'd them they *should have his Heart, Hand, Example, and Advice, along with them.* This Discourse irritated the People, and made them very eager to engage the Faction; Matters came to an Engagement immediately; and at last the Zealots were overpower'd by the People, and made their Retreat into the Temple; and being driven out of the first Court they got into the second Enclosure; tho' *Ananus* would not pollute the Temple with Blood and Violence, only upon the Porches of the Temple he fixt 6000 choice Men to keep Matters quiet.

The

John of Gischala was very busy on both Sides at this Juncture, carrying News to the Zealots of what pass'd in the Councils of *Ananus*. However, out of some malicious Design, he inform'd the Faction, that *Ananus* had prevail'd with the People to send Deputies to *Vespasian*, and invite him to come and take Possession of the City; this Lie was follow'd with Advice that was extreamly pernicious; he told them, that unless they would call in some foreign Assistance, they were now in the Extremity of Danger. Upon this Occasion the Zealots writ to the *Idumæans* to this Effect: *Finding that* Ananus, *having first seduc'd the People, has design'd the betraying of* Jerusalem *to the* Romans; *we have retir'd into the Temple in Defence of the common Liberty, where we are now besieg'd, and upon the very Point of falling into the Hands of* Ananus, *and the rest of our Enemies, and the City itself into the Hands of the* Romans, *without immediate Relief.*

The Letter was no sooner read, than the Request was granted, in a Levy of near 20000 Men to their Assistance, which immediately begin their March to *Jerusalem*, under the Command of *John* and *James*, the Sons of *Sosas*; *Simon* the Son of *Calthas*; and *Phineas* the Sonth of *Clusoth*. *Ananus* knew nothing of the Deputation from the Zealots to the *Idumæans*; however, he was better inform'd of their Approach, and order'd the Gates to be shut up, and the Walls well guarded; but no Act of Hostility, till he first try'd the Force of Reason and fair Words; so that *Jesus* mounted a Tower over-against the *Idumæans*, and spoke to this purpose: *That of all the Calamities that ever befel* Jerusalem, *it amaz'd him most, that the* Idumæans *should join with a Band of Miscreants again the City.* He told them *what Outrages the Faction had committed:* That *'twas an errant Falshood, the Report they had got amongst 'em, that* Jerusalem *was ready to revolt to the* Romans. He desir'd them *to assist the People, and extirpate those tyrannical Masters of the Faction, that had trod their Laws under-foot.* The Speech was ended with telling them, *That it was unreasonable the Gates should be open'd till they laid down their Arms.* This Discourse nettled the *Idumæans*, and *Simon*, the Son of *Calthas*, stands up, excuses the Rebels, and tells them plainly, *That they were resolv'd on the Siege, till either the* Romans *rais'd 'em, or they in a better Humour to return back to Duty and Obedience.*

So soon as these Speeches were exchang'd between the Parties, there was no time lost, the *Idumeans* made up directly to the Walls. While they were in this Posture, the Night following there blew a dreadful Tempest of Wind and Rain, accompanied with such terrible Earthquakes, Flashes of Lightning, and tearing Claps of Thunder, as put all People to their Wits-end to think what all these Prodigies might portend. *Ananus* and his Party thought it was a Declaration from Heaven in his Favour; but the Event shew'd 'em to be false Prophets. The *Idumeans*, in the mean time, cover themselves with their Bucklers from the Storm. The Zealots were hard at it the while, how they might secure their Friends; and it happen'd by a just Providence, that when the Faction made their Escape out of the Temple, *Ananus* was gone off to refresh himself, and all the Guards upon the Gates of the Temple were fast asleep. The Zealots had now this Project in their Heads, to destroy the Bolts and Bars of the City Gates, which was perform'd accordingly. The *Idumeans* enter'd the City, join'd the Zealots, and made such a merciless Massacre, that there was a Torrent of Blood running round the Temple; and by the time 'twas Day-light, they reckon'd 85000 dead Bodies upon the Place. They made it their chief Business to wreak their Malice on the High-Priests; and as soon as they found them, *Ananus* and *Jesus* had their Heads cut off, and their Bodies trampl'd upon. This *Ananus* was so religious and great a Man, that from his Death we might date the Ruin of *Jerusalem*; and *Jesus* had the good Fortune to excel others as far as he himself was out-done by *Ananus*. The Cruelty of the *Idumeans* was not satisfy'd with the Deaths of these two great Men, the Slaughter grew more hot, and in a little time after, there were twelve thousand Men of Quality that had lost their Lives. When these Monsters had glutted themselves with this bare-fac'd Method of Murder, they set up a Mock-Court of Justice, that they might dispatch 'em under the Pretence of the Law. *Zachary* fell under the Severity of this Judicature; he was the Son of *Baruch*, and a Man of the first Rank; but the Zealots, tho' his Innocence was as clear as the Sun, exhibited a formal Charge against him, for being concern'd in the Conspiracy to betray the City to the *Romans*. He made a very honourable

his Defence, and the whole Court acquitted him; but after all, he was inhumanely murder'd in the Temple by the Rabble. By this time, the *Idumæans* were disgusted with the Proceedings; and, in short, began to curse the Hour of their coming to give Assistance to the Faction; this Displeasure was heighten'd by one of the Zealots who became Penitent, and discover'd the Practice from the Beginning; which had such Effect upon the *Idumæans*, that they set all their Prisoners at liberty, left the City, and return'd home. When the Zealots saw themselves forsaken, they grew insolent upon it, in confidence of their own Strength. They put *Gorion* and *Niger*, of *Perea*, to death, who were Men of great Worth; and these Impediments being remov'd, they practis'd all kinds of Cruelty; and nothing could be seen or heard but Trials and Executions. These Tumults, and the present Distress of the *Jews* in *Jerusalem*, were not kept secret from the Knowledge of *Vespasian*; and his Officers press'd hard upon him to improve the Opportunity, and fall upon them in the midst of their Disorders among themselves. The Speech of *Vespasian* upon this Occasion being so remarkable for Moderation and Temper, that it deserves a Place; his Answer was thus: *That their Bravery was more than their Policy; for*, says he, *to attack the City Hand over Head, would be the ready way to make them all Friends again; whereas, if we do wait a little while with Patience, they'll do the Business our Hands in spending their Numbers and Spirits one upon another; for God does better for us than we could do for ourselves, in delivering up the* Jews *to the* Romans *without Labour or Peril, and giving us Victory without so much as a Battle. Are they not already up to the Ears in a Civil War, and cutting Throats among themselves like so many mad Men? And who but a mad Man then, will enter into a needless Contest with mad Men, and run a Risque of bearing Part in the Tragedy, when he may do his Business better in the Quality of a Spectator? These People, I tell you, are hot headed, and rather than not be destroy'd, they'll kill one another. Now as to the Prudence and Honour of the Matter in question, if they have a mind to weary one another, why should we hinder them? Nor is there any Reputation to be gotten by a Victory that was rather cast upon us by the Faction on the one side, than gain'd by the Valour of the other: And this is effectually the Truth of the Case.*

This Discourse of *Vespasian* satisfy'd his Officers; and in the mean time Deserters came over daily from the Zealots to the *Romans*, tho' all the Passages were well guarded; and those that were taken, unless they had Money to redeem them, executed forthwith. The Zealots had now lost all Sense of Religion, and trampl'd upon all that was sacred among Men, and trifl'd with Divinity, making no more Account of the Oracles of the Prophets, than of so many Dreams or Follies. However, they had a traditional Prophecy handed down to them from Antiquity, *That in time to come there should break out a violent Sedition in* Jerusalem; *and the Jews themselves, with their own Hands, should prophane the holy Temple; the City to be afterwards taken, and all that was sacred, belonging to it, laid in Ashes.* The Zealots made no Doubt of the Authority of this Prophecy, and put their own helping Hands to the Execution of it.

John of *Gaschala* now sets up for a Sovereign Power, which was a Freak he had entertain'd a long time in his Head; he was a Man of an imperious Humour, a ready Wit, and an excellent Speaker. At this time the Faction divides into Zealots and Anti-Zealots; and *John* sides with the latter.

Jerusalem being at this time labouring under three dreadful Judgments, War, Tyranny, and Sedition; tho' War was reckon'd the worst; and therefore the People quitted their Habitations and fled to Strangers for Sanctuary, and found that Safety and Protection among the *Romans*, which they could not obtain from one another.

These Judgments were follow'd by a fourth, which contributed more to the Destruction of the *Jews* than any of the rest; 'twas the Surprize of *Massada* by a Band of Bravo's, call'd the *Sicarii*; these Cut-throats being safe in this Strong-hold, did a world of Mischief by Murder and Robbery; and, in short, they laid all *Judea* waste, taking *Engaddi* by Storm, at the Feast of unleavened Bread, and put all to the Sword they could meet with. The *Jews* being so gall'd at home by one another, they apply themselves to *Vespasian* for Relief, who, in a generous Tenderness for the Case and Condition of an unhappy People, advances with his Army nearer the City, not, as 'twas imagin'd, to lay a close Siege to it; but upon a Prospect of delivering them from any Siege at all, by reducing all strong Holds about it in the first Place, so as

to

to leave no Impediment in the way to thwart him in his Design. *Vespasian* being now on the Road, comes up to *Gadara*, a strong Town beyond *Jordan*; and, upon his Approach, the leading Men send Deputies to him, with an Invitation to take the Place into his Protection. Hereupon the Faction within the Walls thought the Place would be too warm for them in a little time, and so betook themselves to their Heels, putting *Dolesus* (the first Man in the City for Blood and Merit) to Death, before they went off. *Vespasian* being conducted into the Town with gratulatory Exclamations; and having receiv'd from the Inhabitants the Oaths of Fidelity, and other common Assurances of that nature, he gave them a Garrison of Horse and Foot for their Safeguard, and sent away *Placidus* after the Fugitives, while he, with the rest of his Troops, went back to *Cæsarea*. The Fugitives finding themselves pursu'd, and the *Roman* Horse at their Heels, they turn'd off into a Village, call'd *Bethennabris*; and before *Placidus* could come up to the Place, they had gather'd together a Company of stout young Fellows, and so made a very desperate Sally upon the *Romans*; but after a short Engagement, they were broken and slaughter'd at such an unmerciful rate, that few or none could make their Escape to the Town. When these were entirely routed, *Placidus* gave a very vigorous Assault to the Place, and follow'd it so close, that he made himself Master both of the Wall and the Village that Afternoon. The common People, that had no means of Defence, were all put to the Sword; and, to finish the Calamity, the Houses were pillag'd, and the Village laid in Ashes: Those who escap'd by flight, spread their Terror all along as they pass'd, the Inhabitants quitting their Habitations, and retiring in prodigious Numbers to *Jericho*; *Placidus*, in the Course of his good Fortune, pursu'd them to the River *Jordan*, putting every Creature to the Sword that was overtaken in the way. When the Fugitives came to the River, in prov'd impassable, by reason of the Ruins; so that they were reduc'd to a fatal Necessity of fighting, where they were soon worsted; and some reckon upon 15000 kill'd upon the Place, and 2000 taken. This Disaster was the greatest the *Jews* had ever yet receiv'd: The High-ways were cover'd with dead Bodies, and the River *Jordan* choak'd up with Carcasses, besides

ſides vaſt Numbers that floated down ſeveral Channels into the Lake *Aſphaltis*. After *Placidus* had given them the Overthrow, he reduc'd *Abila*, *Julias*, *Beſemoth*, and other Places as far as the Lake, which alſo he clear'd of the Fugitives that fled there for Refuge; ſo that the *Romans* by this time were abſolute Maſters of all beyond *Jordan*, as far as *Macherus*. While Matters were thus manag'd in *Judea*, News came that *Gaul* had revolted. *Veſpaſian*, upon this Intelligence, began to puſh on the preſent War, concluding, that if the Troubles in the Eaſt were firſt compos'd, *Italy* would have the leſs to fear. His firſt March was from *Cæſarea* to *Antipatris*, where he laid all the Neighbourhood waſte with Fire and Sword, together with the Borders of the Toparchy of *Tamna*, and thence to *Lydia* and *Jamnia*. In the two Towns of *Idumæa*, *Bethabri* and *Caphartoba*, he ſlew upwards of 10000, reſerving near 1000 for Slaves. Thence he took his March towards *Jericho*, which he found forſaken and deſolate. *Veſpaſian* was now fixing his Meaſures to inveſt *Jeruſalem*; but while he was advancing his Army againſt the City, News was brought him of the Death of *Nero*; whereupon he put a Stop to his Expedition, till he might be inform'd what became of the *Roman* Empire after *Nero*'s Deceaſe; and finding the Succeſſion ſettled upon *Galba*, he thought it was not yet time to move forward, ſo that he ſent his Son *Titus* immediately away to *Galba*, both to congratulate his Acceſſion to the Empire, and to receive his Inſtructions and Commands what Meaſures to take. King *Agrippa* put himſelf aboard with *Titus*; but being on their Paſſage near *Achia*, they heard that *Galba* was ſlain. *Titus*, upon this News, return'd to his Father at *Cæſarea*, and *Agrippa* proſecuted his Journey to *Rome*. This Revolution put Matters to a ſtand, and for the preſent there was no Talk of the *Jewiſh* War. Upon this Occaſion a new Fire broke out in *Jeruſalem*, *Simon* of *Garuſa*, an ill Man, made head againſt *Ananus*; but being worſted, fled to *Maſſada*, and join'd himſelf to the *Sicarii*, who found him a Perſon fit for their Purpoſe; ſoon after, he receiv'd the News that *Ananus* was dead, and thereupon took his Courſe into the Woods, iſſuing out Proclamations of Liberty to all Slaves, and Rewards to Freemen that would come and liſt themſelves in his Party; this Practice got him a conſiderable

Body

of licentious People. By this Provision of Men and Arms, every Body was positive that his main Design was against *Jerusalem*; the Zealots were of the same Mind, and made one single Attempt upon him, to try whether they were able to prevent him in the Progress of his Ambition; but after they had charg'd him in a full Body, there was abundance of them slain, and the rest put to the rout. *Simon* thought he was not yet strong enough to meddle with *Jerusalem*, and therefore began with *Idumæa*; but the Inhabitants meeting him on the Borders, it came to a Battle, which lasted from Morning till Night, and having both enough of it, *Simon* drew off, and the *Idumæans* went home. Afterwards the Garrison of *Herodian* receiv'd him upon Summons, and all *Idumæa* was shortly after put into his Hands without Blood; which was occasion'd by the Treachery of *James*, a Commander in the *Idumæan* Army, who being sent to spy out the Strength of *Simon*, enter'd into Articles with him, to deliver *Idumæa* into his Hands without a Stroke; whereupon he makes his return, and puts all *Idumæa* into a panick Fear with the Forces and the Power of *Simon*, so that all *Idumæa*, with *Chebron* the chief City, and the Country about it, were laid waste, and became an easy Prey to *Simon*. The Zealots had it not now in their Power to bring it to an open War, all the Mischief they did him, was only by Reprisal; and in one of their Attempts of this Nature, they took *Simon*'s Wife, with several Domesticks, and carry'd her off to *Jerusalem*, never doubting but *Simon* would make some Composition for her Liberty; but they found themselves mistaken; *Simon* went immediately up to the Gates of the City, and there, like a wild Beast, discharg'd his Choler upon Men, Women, and Children, that only went out of the Town to gather Sticks and Herbs; some he caus'd to be whipt to Death, and cut off the Hands of a great many more for a Terror to their Enemies, sending them to the Town in this miserable Condition, with these Words in their Mouths, *That* Simon *swore by the great God, who governs the Universe, if they would not immediately send him his Wife again, he would force their Walls, and put every Creature in the Town to the same Extremity, whether they were young or old, guilty or innocent.* These Menaces wrought upon the Multitude, and the Zealots return'd him his Wife, which

which pacify'd his Wrath a little, and gain'd some Respite. While the *Jews* were thus unhappily at War among themselves, the *Roman* Empire was torn to pieces with Faction and Civil Broils; for after *Galba* was depos'd, and *Otho* declar'd his Successor, *Vitellius* starts up, who being elected Emperor of the *German* Legions, disputes his Title with *Otho*. Two Engagements happen'd betwixt 'em, and *Otho* carry'd it the first Day, and *Vitellius* the next. *Vespasian* was grown weary by this time with the Cessation of Arms, and so begins to move afresh, proposing to himself a thorough Conquest of all *Judea*. He was soon Master of the Toparchies of *Gophnis* and *Arcabatana*, taking in the Cities of *Bethel* and *Ephraim*. His next Remove was toward *Jerusalem*, where he took and kill'd a world of *Jews* by the way. While *Vespasian* was on his March, *Cerealis*, a principal Officer, with a Body of Horse and Foot, over-run the Upper *Idumæa*, laying Siege to *Capharis*, a walled Town; but the Inhabitants would not endure an Investment, they open'd the Gates, and threw themselves at his Feet for Mercy and Protection. After this he laid *Chebron* in Ashes, putting the People to the Sword. So that *Vespasian* wanted nothing now to put an end to this terrible War but the taking of *Jerusalem*. *Simon*, of whom before, began now to wreak his Malice and Cruelty on the Remainder of the *Idumæans*, who in Despair fled to *Jerusalem* for Sanctuary; but were pursu'd by *Simon* to the Foot of the Wall, who slew all that came within his reach; so that *Simon* without the City was a worse Enemy than the *Romans*; and the Zealots within worse than both, who were guilty of all the inhumane Lusts, and unlawful Liberties, that can be thought of; which gave such a Disgust to the *Idumæan* Fugitives, that they revolted, and it came to a Battle betwixt them and the Zealots; great Numbers of the latter were slain upon the Spot, and the rest fled into the Palace Royal; but the *Idumæans* pushing in along with them, drove the Zealots into the Temple, and made a Booty of the whole Mass of *John*'s Treasure. A Council was call'd upon this Occasion, wherein it was determin'd to cast off *John*, and invite *Simon* to the Government: So that to get rid of one Tyrant, they threw themselves at the Feet of another. However, *Simon* is receiv'd into the City with Shouts and Acclamations;

sacrions; so soon as he was got within the Walls, he made an Assault upon *John* in the Temple; but, with great Loss, was forc'd back again, the Zealots having so dispos'd their Engineers, Archers, and Slingers, in Turrets, that there was no coming at them. While the *Jews* were thus miserably harass'd and destroy'd among themselves, there was a Civil War at *Rome*. *Vitellius* being return'd from *Germany* with a prodigious Multitude of foreign Troops, *Vespasian* having laid waste all about *Jerusalem*, goes back to *Cæsarea*, where he meets with the News that *Vitellius* was advanc'd to the Empire; it was sore against his Stomach to own *Vitellius* for his Master, who had taken the Empire as a Prey: And his own Soldiers met in Cabals about this Matter, resenting the Affront at a high rate, thinking *Vespasian* in himself was as much superior to *Vitellius*, with respect to the Character of an Emperor, as themselves were above those that had advanc'd him: And to make short with it, the Officers were also nettl'd at it; whereupon *Macianus* presses *Vespasian* very hard to march against *Vitellius*; who approves of the Proposal; but is rather for marching through *Alexandria*, and securing both that and *Egypt* in his way, where he is declar'd Emperor, and the People take the Oath of Fidelity, and receive him as their Prince. The News of *Vespasian*'s Advancement flew like Lightning, and gave universal Satisfaction. *Vespasian* now remember'd the Prophecy of *Joseph*, who had treated him in the Stile of Emperor while *Nero* was living: *And what a Shame is it for me now*, says *Vespasian*, *to treat the Minister and Messenger of God, that brought me Tidings of my Preferment, at the scandalous rate of a Prisoner.* The Reflection was no sooner over, but *Joseph* was immediately sent for, and set at Liberty, his Chains, at the request of *Titus*, being broken; so that he not only obtain'd his Liberty, but the Reputation of a great Prophet.

Vespasian now quits the Thoughts of *Alexandria*, where Matters were pretty quiet, and makes towards *Rome*, taking *Antioch* in his way; but in the mean time *Macianus* and *Antonius Primus*, were detach'd for *Italy*, with a numerous Army; and *Cæcinna*, a General of *Vitellius*'s, meets the Forces of *Vespasian* on the Borders of *Italy*, and being terrify'd at their Numbers and Discipline, he persuades his Men to go over to *Vespasian*, upon which they deserted; but re-

repenting for what they had done, and beginning to mu[tiny] against *Cecinna*, there happened a very dreadful Encou[nter] betwixt *Anthony* and the *Vitellians*; the latter were worst[ed] and fled towards *Cremona*, where *Anthony* intercepted the[m] and cut them totally off, to the Number of 30200 Perso[ns] upon this *Cecinna* was set at Liberty to carry the News o[f] the Victory to *Vespasian*. *Anthony* made the best of h[is] way to *Rome*, where upon his Arrival there ensu'd a [new] bloody Battle, and the *Vitellians* were slain thro' all P[arts] of the City; and while the Engagement lasted, *Vitell[ius]* came out of his Palace, over-laden with Drink, and so w[as] dragg'd along the Streets, and stabb'd to death. In th[is] Action, which decided the Matter in Controversy, they reckon'd above 50000 Men slain. The *Romans* made a double Festival of it, and *Vespasian* was declar'd for every where; he was now ply'd with gratulatory Embassies and Applications from every Quarter.

The *Romans* being now quiet and easy beyond all Expectation, and the Winter over, he began to look after the Remainder of *Judea*, and so to prepare for his Journey to *Rome*. He sent away his Son *Titus*, with his best Troops, upon an Expedition against *Jonathan*, who scarce made any Stop of it till he came to *Cæsarea*, where he stay'd a while to strengthen himself with some additional Troops.

While this Part of the *Roman* History (we have given the Reader) was transacting, *Jerusalem* was divided into three Factions; as for the Zealots, we have spoken of their Rise and Encrease. *Eleazar*, the Son of *Simon* was the first that made the Breach, by setting up the Zealots against the People. *John* of *Gaschala* also put in for himself, and made a separate Party; *Judas*, the Son of *Chelcias*, and *Simon* the Son of *Ezron*, every one of them with a Train of Zealots at his Heels, and with these *Eleazer* took Possession of the Inner Temple, and put Guards upon the sacred Porches, being confident that the Daily Oblations would supply them with Necessaries; they had, indeed, the Advantage of the Place; but *John* was the stronger of the two, tho' he could not attempt any thing with loss; however, his Animosity carry'd him at last to make several Attacks, both with Darts and other Weapons of that Nature, till the Temple was polluted with the Gore of dead Bodies. On the other hand,

Simon

[illegible], the Son of *Gorias*, whom the People in distress had [illegible]'d upon for their Protector, had the Upper Town in [illegible] Possession, with the greater part of the Lower: He [illegible] upon *John* of *Gischala* with great Fury, when he saw [illegible] *Eleazer* handled him from above; but *John* had as [illegible] the Advantage of *Simon*, as *Eleazer* had of *John*, who [illegible] now hemm'd in betwixt two Enemies, *Eleazer* over [illegible], and *Simon* on the lower Ground. The very Strangers [illegible] at this time were so happy as to escape the Malice and [illegible] of the Soldiers, yet they fell here and there by the [illegible] Shot of Stones and Launces that reach'd the Sacri[illegible], and cut them off with the common Worshippers, so [illegible] the Blood of Persons, Holy and Prophane, were seen [illegible] up to the very Altar. *John*, in the very midst of [illegible] Confusion and Bloodshed, was attack'd at the same time [illegible] *Eleazer* and *Simon*, and so constrain'd to divide his [illegible], and keep those in play that assaulted him on the City side, with Darts from the Tops of Porches, plying those [illegible] in the Temple above him with Stones and Arrows from [illegible] Machines; and whensoever *Eleazer* and his Men had got [illegible], they gave *John* a little Respite to make stronger [illegible] upon *Simon*, who, as he was beat farther off into the City, burnt all before him, destroying both Corn and all o[illegible] necessary Provisions for Life; and, to finish the Calami[illegible], every thing was burnt down quite round the Temple, [illegible] City turn'd into a Desart by the Natives of the Place, [illegible] a Field of Battle one against another. *Titus* by this time being just ready to sit down before *Jerusalem*, all Passages were now guarded, and the Leaders of the Factions, tho' [illegible] Enemies to each other, were all of the same Mind to kill such as deserv'd to live; and they suffer'd not one to escape who was but suspected to be a Well-wisher to the *Romans*; so that the Inhabitants were grown dumb with Grief and Sorrow, nothing being heard Day and Night but Shrieks and Clamour, and the clashing of Arms. The Faction all this while fighting on with Heaps of Carcasses under their Feet, as if they had been as insensible as the Dead. Nothing was now so sacred, but was turn'd to prophane Uses; and *John* also cut down the Out-works of the Temple, and [illegible] Turrets to keep off the Stones and Arrows that were [illegible] by *Eleazer* from above.

Titus

Titus was on his March to inveſt the City, which was order'd after the following manner: His Auxiliaries were foremoſt, and were follow'd by the Pioneers; in the next Place came thoſe that were to mark out the Camp; after theſe came the Baggage under a Convoy, which was follow'd by *Titus* and his Guards, with a Body of Horſe at the Head of the Machines; in the next Order came the Tribunes and other Officers, with a Train of choice Men under their Command; the *Roman* Eagle was born after them, with the Enſigns of the Legions about it, the Trumpeters going before them, the Body of the Army march'd in Rank and File, ſix in Front; and the common Soldiers every Man following the Legion he belong'd to; the Mercinaries and their Guards bringing up the Rear. In this Order *Titus* advanc'd according to the Method of the *Roman* Diſcipline. *Titus* made a Halt at a Place call'd the *Valley of Thorns*, near thirty Furlongs from *Jeruſalem*; here he put himſelf at the Head of ſixty choice Horſe, and lead them towards *Jeruſalem* to take a particular View of the City, and to learn the Diſpoſitions of the People; for he thought himſelf well aſſur'd, that the *Jews* were weary of the Factions by this time; and that they wanted nothing but Strength and an Opportunity to Revolt: With this Fancy in his Head, he advanc'd up to that Place; and ſo long as he went forward the ready way to the Walls, there was not a Creature appear'd upon the Battlements; but upon his croſſing over towards the Turret call'd *Peſphinos*, a vaſt Number of *Jews* ſally'd out upon him from the Gate over-againſt the Sepulchre of *Helena*, that broke quite thro' the middle of *Titus*'s Body; and cutting off all Communication betwixt the two divided Parts, it was impoſſible they ſhould relieve one another. In this Confuſion the *Jews* ſingled out *Titus* with a very ſmall Number of his People about him, in a Place where there was no going forward for the Encloſures, Gardens, and Ditches betwixt him and the Wall; and his Retreat was intercepted on the other hand by a ſtrong Body of the Enemy that was gotten betwixt him and his own People. *Titus*'s Men, not knowing the Danger their General was in, and believing him to be yet ſafe, they thought they had no more to do than every Man to ſhift for one, and ſo to make after their Captain. *Titus* finding himſelf in this Extremity, that he had

had nothing but his Sword and his Courage to truſt to, call'd out his Fellow-ſoldiers to follow him, and in the ſame inſtant ſpurring in among the Enemies Body to make his way to the reſt of his Men. This was a Time for Providence to interpoſe; for *Titus*, who came not to fight, but to make a Diſcovery, had not provided himſelf with Armour, either for his Head or his Body; and yet not one Dart or Arrow of all the Showers that were thrown at him once ſo much as touch'd him, but were carry'd off from the Mark, as if they were deſign'd to miſs him. *Titus* in the mean time clearing his Paſſage on both Sides with his Sword in his Hand, over-bearing all before him, and trampling his Enemies under his Horſe's Feet. This fearleſs Reſolution of *Cæſar*'s drew the Rage of the whole Party upon him, crying one to another to fall upon him as the only Check to their Succeſſes; but which way ſoever *Titus* turn'd, the *Jews* fled before him; and yet at the ſame time others preſſing him Flank and Rear, and his Companions all the while ſticking bravely to him, there was no way left to come off, but by one generous Charge quite thro'; they made the Puſh immediately, wherein one of *Titus*'s Friends was kill'd, Horſe and Man; and another over-turn'd and ſlain, and his Horſe taken and carried off, while *Titus*, with the Remainder of his People, got ſafe back to his Camp, without ſo much as one Wound. The *Jews* took ſuch Heart at this temporary Advantage, that they look'd upon it as an Earneſt of greater Things to follow; but their Hopes deceiv'd them. The Night following there came up a Legion from *Amaus* to join *Cæſar*, who march'd away early the next Morning to *Scopos*, a Place about 7 Stadia from *Jeruſalem*, where they had a fair Proſpect of the Town and Temple. *Titus* order'd two Legions to encamp upon the Spot, and the 5th Legion to withdraw two Stadia further off, where they might entrench without Danger from the Enemy, being almoſt wearied off their Legs with a tedious Night's March. The Legions were no ſooner at work, but there came up the tenth Legion from *Jericho*, a Place that was taken and garriſon'd by *Veſpaſian*, this Legion was order'd to encamp ſix Stadia to the Eaſt of *Jeruſalem* and the Mount of *Olives*. Now the Factions in the Town went on, tearing one another as the moſt bitter Adverſaries in the World, till the Apprehenſions of a foreign War,

War, and a common Enemy made them Friends again; for upon the very Sight of the *Roman* Camp, the three seditious Parties agreed the Matter among themselves, reasoning upon the necessity of such a Composition, and expostulating after this manner: *What will be the End of this Business do you think, if we stand still to see ourselves surrounded with Foes and Troops, our Lives and Liberties at Mercy, and we all the while coop'd up within the Walls, and our Arms across, the tame Spectators of a licentious War, to the Advantage of our Enemies and our own Ruin? Nay,* says another, *we are more valiant against ourselves, and in cutting one another's Throats to make way for the Conquest of the* Romans *without Blood.* Upon this they began to gather in Parties and Cabals, and in that very instant betaking themselves to their Arms, made a furious Excursion cross the Valley upon the tenth Legion as they were entrenching themselves in their Camp. This Sally was such a Surprise to the *Romans*, that they were half distracted at it; for being at work without their Arms, the *Jews* fell upon them at unawares, whereupon every Man quitted his Post; some ran quite away, others fled to their Arms; but were cut off before they could make use of them. Upon the Credit of this Victory, the *Jews* flow'd in more and more; and tho' they really were not very numerous, yet their good Fortune made them appear so, both to the *Romans* and to themselves. In short, the whole Legion had been intirely cut off, if *Titus* had not come in the present Nimue to their Succour; and, betwixt Reproaches and Cowardice on the one Side, and exemplary Bravery on the other, put a Stop to their Flight. He join'd the Fugitives with a Party of choice Men of his own; and charging the *Jews* in the Flank, he kill'd several of them upon the Place, and wounded more; and drove the whole Body down into the Valley in great Disorder; but upon their passing the Valley, they made a Stand, and maintain'd a Fight with the *Romans* a-cross it till Mid-day. In the Afternoon *Titus* re-inforc'd the Legion with fresh Troops; and posting Parties up and down to secure Excursions, he order'd the Remainder of his Forces up the Mountain, to encamp and fortify upon the Top of it. The *Jews* observing this Motion, took it for a direct Flight, whereupon they rush'd out in such an outragious Fury, that they look'd liker a Herd of wild

[illegible] than a Multitude of Men; the Violence was so [illegible], that not a Man of the contrary Party could stand [illegible] Shock, but were all driven up to the Mountain. About [illegible] Middle of the Ascent, *Titus* made a Stand, with some of [illegible] resolute Friends about him, who, out of the Veneration [illegible] had for the Person and Dignity of the Emperor, be[illegible] him that he would not any longer expose his own [illegible] Life against the worthless Lives of a desperate Rabble [illegible] the *Jews*, whose Condition was such, that Death was [illegible] best thing could befal them: *Titus* took no Notice of [illegible] they said, but stood upon his Guard against all Oppo[illegible], cutting some over the Face, killing others that press'd [illegible] him, and forcing some again down the Mountain in[illegible] the Valley. The Vigour and Resolution of this Prince [illegible] the *Jews* in some sort of Awe, tho' not enough to fright [illegible] into the City again. But opening to the Right and Left, [illegible] attack'd his People on each hand of him, while *Titus*, [illegible] them in the Flank, gave some Obstruction to the [illegible]. When the *Romans* from their Camp above took [illegible] what Havock was made among their Companions be[illegible], they were struck with such Horror and Amazement, [illegible] the whole Legion dispers'd upon it, taking it for granted, [illegible] the *Jews* were too hard for the *Romans*; and that *Titus* [illegible] had quitted the Field, or his Soldiers would never [illegible] forsaken him. In the Height of this Distraction, an Ala[illegible] was given to the whole Legion, by some who had seen [illegible] labouring for Life in the midst of his Enemies; upon [illegible], betwixt Shame, and the Conscience of having abandon'd [illegible] Commander, they were transported to so revengeful a [illegible], that without any further thought of sheltering them[illegible], they fell with all their Might upon the *Jews*, and [illegible] them away before them down to the Brow of the [illegible]; not but that they made their Retreat fighting [illegible], and for a while disputed every Foot of the Ground they [illegible]; till the *Romans*, by the Advantage of the higher Sta[illegible], forc'd them all down into the Valley. The Action be[illegible] over, *Titus* sent back the Legion to make an end of their [illegible], he himself staying with his own People to keep [illegible] Enemy at a Distance. Thus *Titus* on the same Day [illegible] the Legion twice from being entirely routed. The *Jews* had no sooner a Breathing-while from the Hostilities

of

of the *Romans*, but they fell presently all to pieces among themselves. The Paschal Feast was now at hand, being a Memorial of their Deliverance out of *Egypt*, and the fourteenth Day of the Month *Xanthicus*. *Eleazer* caus'd the Temple-Gate to be set open, for a free Entrance to all People that came up to worship. *John* made use of this religious Occasion for a Cover to a most execrable Wickedness. He pick'd a select Number out of his own People that were the least known, and most of them licentious and prophane, and these he secretly intermingled with the Worshippers, and giving them Daggers, and other Instruments of Death, under their Coats, with Instructions how to behave themselves. The Temple was immediately all in a Tumult within and without, and the Uproar was look'd upon as a general Design on the whole Multitude. But *Eleazer* and the Zealots knew better, and that the Malice was principally level'd against them; and therefore the Guard drew off from the Gates, others leap'd down from the Towers without striking a Blow, and crept into the Temple Vaults to hide themselves. The common People, that ran up to the Altar, were miserably destroy'd, some of them squeez'd and trampl'd to Death in the Crowd, others lay welt'ring in their Blood up and down, or their Brains beaten out with Swords and Cudgels. The Zealots being now absolute Masters of the Inner Temple, press'd harder and harder still upon *Simon*; the Factions that were in three Divisions before being now reduc'd to two. *Titus* was at this time thinking to decamp from *Scopos*, and to advance nearer the City; so that in order to his Removal, he posted a competent Strength of his best Troops to prevent and encounter Inroads; and gave it in charge to another Body of Men to see all the Ways level'd betwixt that and *Jerusalem*. Upon this the Hedges, and the Country Peoples Fences about their Gardens were all taken away, and the Trees cut down round about, Fruit-trees and all, tho' never so choice; the Hollows were all fill'd up, the Crags plain'd, and the whole Tract of Ground, from *Scopos* to *Herod's* Sepulchre, and the *Pool of Serpents*, all made smooth and even. The *Jews* had at this time a Plot in their Heads how to put a Trick upon the *Romans*; some of the boldest of the Party made a Step out of Town, a little beyond the Place which they call

the

the *Romans Tower*, upon a Pretence that they were forc'd out of the City for fear of a Party within that was for Peace, and that they durſt not venture any further for fear of the *Romans*, but there they kept themſelves as cloſe and as much out of ſight as they could. There was another Party upon the Walls, roaring out at the ſame time as loud as they could in the Name of the Inhabitants for Peace, and an Alliance with the *Romans*, imploring them at the ſame time to come over to them, and they would open the Gates; and to make the Impoſtor go down, they counterfeited a Squabble among themſelves, ſome were ſtruggling to get off to the *Romans*, others threw Stones to hinder them. After ſeveral feign'd Attempts and Repulſes, they went back again like Mad-men at the Diſappointment; the Cheat went down well enough with the common Soldiers, who look'd upon the Town to be as good as their own already, and preſs'd ſo eagerly to be in Action, as if there had been nothing wanting but the Ceremony of opening the Gates to put them in poſſeſſion of it. But *Titus* had no Faith at all to the Invitation, having made them an Offer but the Day before of as much as they ſeem'd now to deſire, and they rejected the Propoſal; ſo that *Titus* commanded his Men, every Man of them, to ſtand to their Arms, and to maintain their Poſts. But in the mean time, ſome of thoſe that were employ'd upon the Trenches, betook themſelves to their Weapons in a Hurry, and ran towards the Gates: The *Jews*, that pretended to be driven out of the Town, let them paſs through them without any Interruption, till they were got up within a little of ſome Towers near the Port; and then following them cloſe upon the Rear, they hemmed them in within reach of Stones, Darts, and all manner of Shot of that Quality from the Walls, where great Numbers of them were kill'd and wounded, being ſo pent up by thoſe that preſs'd upon the Backs of them, that there was no getting clear of the Wall. Beſide that, betwixt Shame and Confuſion on the one hand, and the Fear of Puniſhment on the other, they were harden'd into a Reſolution of proſecuting what they had already begun; but, in fine, after a long Diſpute, and with an equal Loſs on both Sides, the *Romans* broke through the Body of the *Jews*, who yet purſu'd them with Launces, and other ſuch-like Weapons,

pons, as far as the Sepulchre of *Helena*, and not without [illegible] so'emn and contemptuous Reproaches upon the *Romans* for being out-witted and made such Foo's of. This they did by waving their Bucklers over their Heads, leaping and dancing all the way they went, with Shouts of Joy and Triumph.

When the *Romans* were thus come off, their Officers treated them with Menaces and Scorn; and *Titus* himself receiv'd them with a Speech of Resentment and Indignation, to the following purpose: *How comes it*, says he, *that the Jews, that have nothing but their Despairs for their Directors, should yet manage their Affairs with Consideration, Stratagem, and Success? The Question is answer'd in one Word; They live in Obedience to their Superiors, and in good-will and Union one with another; whereas the Romans, that have been hitherto so famous for their excellent Order and Discipline, and consequently for their good Fortune, are now fallen off, and destroy'd by the headstrong Intemperance of their own Folly, in making War without Officers; and which is worst of all, Cæsar himself to be a Spectator of this. What Scandal will this be to the very Rules and Methods of Arms! Or, what will my Father say, do you think, when he shall hear of it; a General, that in the whole Course of a long and military Life, never met with any thing like it before? Now such is the Severity of Martial Law, that it makes it capital for any Man to depart from the strict Rule of Discipline, even in a small Matter; but in this Case the whole Army is a Deserter. And be it known to you, that, according to the Strictness of the* Roman *Conduct, Victory itself is a Scandal when it is gain'd by extravagant means.*

Upon this, the whole Body of Offenders gave themselves for lost; but in this Interval, the Legions did in a manner beset *Titus* with Petitions and Intercessions on the Behalf of their Companions. *Titus*, in fine, forgave and forgot what was past, upon Conditions they would be wiser for the time to come; and from thence forward he set his Thoughts at work, how to revenge himself on the treacherous *Jews*. Thus we have brought *Titus* before the City, and nothing remains now but the actual Investment of it, which must be the Business of the Second Book.

The End of the First Book.

THE

THE Wars of the JEWS.

The Second Book.

The Siege and Deſtruction of Jeruſalem *by* Titus Veſpaſian.

THE firſt Buſineſs that *Titus* had upon his Hands, in order to lay cloſe Siege to *Jeruſalem*, was to make all level betwixt himſelf and the City, which was the Work of four Days; after which he commanded his beſt Troops to advance towards the Ramparts, betwixt North and Weſt: Seven Battalians of Foot were drawn up, and three Squadrons of Horſe, with Archers betwixt 'em; theſe being Force ſufficient to repel all Excurſions. *Titus* encamp'd at the Diſtance of four Stadia from the City, over-againſt the Tower call'd *Hephines*, upon the Angle of the Wall, where it winds off from the North to the Weſtward; intrenching alſo another Party of his Army towards the *Tower Hippicos*, ſome two Furlongs from the City; the tenth Legion remaining upon Mount *Olivet*.

Perhaps a very ſhort Deſcription of *Jeruſalem* may not diſguſt the Reader in this Place; to begin therefore, The City was encompaſs'd with three Walls, ſaving only toward the inacceſſible Vallies, where there was no Neceſſity for more than one: *Jeruſalem* was built upon two Hills that fronted each other, with a deep Valley that parted them, call'd *Tyropæon*. The upper Town is erected on a Mountain, much the higher of the two; the lower Town is ſeated upon the Hill *Arca*.

The oldeſt of the three Walls was reckon'd impregnable, by reaſon of the Depth of the Valley below, and the overhanging of the Rock from above; and beſide theſe natural Advantages, it had all the Improvements that *David*, *Solomon* and ſeveral other Princes had contributed to the farther

ſtrengthning of it by Art, Induſtry, and Expence; but when the City grew too populous for theſe Limits, 'twas built out in Suburbs, which were alſo well fortify'd. Upon the third Wall were ninety Towers all of a Make, and at the equal Diſtance of two hundred Cubits one from another; the middle Wall had fourteen Towers, the old Wall ſixty, and the Extent of the whole City was thirty three Furlongs. As for the Situation, Structure, and Magnificence of the Temple, they were almoſt beyond the very Power of Imagination to form the Idea of them, and we want room to do this Topick any meaſure of Juſtice. *Jeruſalem* being in this Condition, and the *Romans* before it, the Factions within the Walls were as violent as ever: *Simon* had got together fifteen thouſand Men, and had diſpos'd of them under Captains and Officers. *John* at preſent was in poſſeſſion of the Temple, with ſix thouſand under the Command of twenty Captains: and there came in to him two thouſand four hundred of the Zealots, who liſted themſelves under (whom they had formerly ſerv'd) one *Simon* the Son of *Jair*. In this Confuſion the People were a common Booty, and the leaſt ſeditious were a Prey to them both. *Simon* was a Maſter of the upper Town, and the great Wall as far as *Cedron*, and alſo the old Wall that runs out to *Shiloe*; *Ophlas*, and the Vale of *Cedron*, that parted *John* and *Simon*, were now reduc'd to Aſhes. The *Romans*, preſſing upon them to the Gates, brought them by Fits to their Senſes again; but the leaſt Interval of a Breathing-while, they immediately relaps'd and broke out into Factions and Diviſions among themſelves, contending afreſh again upon the Foot of former Pretenſions. Now this was the greateſt Service to the *Romans* imaginable; for they treated one another worſe than they were treated by the common Enemy; they were reduc'd, 'tis true, to harder Extremities, yet before the City was totally deſtroy'd; but the *Romans* did yet a greater thing than taking the Place; for whereas the Seditions did but deſtroy the City, they deſtroy'd the very Sedition. While Matters went thus within the Walls, *Titus*, with a Party of choice Horſe, took the Tour of the Walls, to conſider upon what Quarter they lay moſt expos'd to an Attack. He found the Vallies impaſſible to either Horſe or Foot; and on the other ſide, the firſt Wall was ſo firm that there was no

Battering

breach to be made upon't by Battery; but after a little Deliberation, he pitch'd upon that Part of the Line towards the Sepulchre of *John* the High-Priest, as the Place that was most expos'd to assault, both as the first Wall was the lowest there, and likewise cut off from the second Wall; the Fortification in this Place being neglected, in regard that the new City was not as yet peopl'd enough to attend it; hence they might pass to the third Wall, and so to the upper Town; and, with the Help of *Antonio*, take the very Temple itself. While *Titus* was weighing these Things with himself, a particular Friend of his, *Nicanor* by Name, was wounded in the left Shoulder, by an Arrow from the Wall, as he was labouring with *Joseph* to bring the *Jews* over to desire a Peace. *Titus* was so transported at the ungrateful Bitterness of these People towards their best Friends, that he immediately took up the Resolution of taking the City by Storm and Violence. Upon this he gave the Pillage of the Suburbs to the Soldiers, ordering them to make use of the Stones and Rubbish for their Works and Platforms. The Army he divided into three Bodies, assigning to 'em all their Works and Stations. He dispos'd of his Archers and Slingers upon the Mounts, in the middle of the Body, with Engines to throw Stones and other Shot before them; which serv'd to a double Purpose, either to repel the Sallies of the Enemy, or to hold them in play upon the Walls. The Trees were all hewn down, and the Suburbs laid naked in an instant, the Timber being employ'd upon Fortifications. All Hands, in short, were at work on the *Roman* Side, and the *Jews* were pretty busy.

The People having been formerly expos'd to Robbery and Murder, finding the Faction so entirely taken up in their own Defence, began now to flatter themselves with some Prospect of Relief, in the very Hope, that the *Romans*, if they got the better of it, would effectually revenge their Quarrel, by putting it in their own Power to do themselves Justice. *John*'s People made a very vigorous Opposition against the Besiegers; but he himself durst not move out of the Temple for fear of *Simon*, who being posted next to the Enemy was always in Action. He planted all along the Wall, the Shot and Engine he had taken from *Cestius*, and out of the Fort *Antonia*; but his People made little Advantage of all this, because they understood not the right Use

and Management of them, only some little Skill they had got from here and there a Deserter that came among them. Yet yet the *Jews* made use of them to gall the Enemy from the Ramparts with Stones and Arrows; making also their Sallies in small Parties, and coming to Hand-blows with the *Romans*; who, on the other side, had cover'd their Workmen with Hurdles and Gabions.

The *Roman* Legions had every one of them wonderful Machines, to disappoint the Insult of an Enemy, tho' the tenth Legion was the best provided, not only for the casting the larger Stones, but for throwing them farther. Every Stone weigh'd a Talent, and did Execution not only at hand, but to the Top of the Walls, or Ramparts, tho' 'twas the Distance of a Furlong; and where it fell it carry'd a whole File before it. The *Jews* were advertis'd several ways of these Stones; first, their Whiteness discover'd them; secondly, their Noise in the Air; and thirdly, Notice was given them by those that were set to watch these Engines; and still, as any of them were discharg'd, the Watch-men cry'd out in their Mother-Tongue, *The Stone comes*; so that every Man had a little liberty to get out of Harms-way. The *Romans* after this discolour'd their Stones, that they might not be discover'd in their Course; and by the help of this Invention, kill'd sometimes several *Jews* at one Blow; however, all could not give the *Jews* Satisfaction, but they still employ'd all their Policy and Courage to obstruct and defeat the *Romans*. The *Roman* Works being finish'd they threw a Line and Plumet to measure the Distance betwixt the Wall and the Mount, which was otherwise impracticable, by reason of the Shots and Darts that were pour'd down from above; and when they found the Place fit for the Rams to play, *Titus* order'd that they, and the other Machines, should be brought up and advanc'd nearer the Wall, that they might be more nearer to play. Upon this, at the same time three Batteries were set at work, and the terrible Noise and Knocking of these Engines was heard all over the City, and attended with the Cries of the Citizens; the Faction itself also trembl'd under the Apprehension of it; and the principal Members of it finding themselves all under one common Danger, bethought themselves of making one common Defence, saying, *That while they cut the Throats of*

another, they were doing the Enemies Work. *Simon* hereupon sent an Herauld to those that were shut up in the Temple, telling them, *That as many of them as would advance to defend the Walls against the* Romans, *were at free Liberty.* *John* did not much credit the Message, tho' he left his People to their Freedom. This Overture being made, the Factions were presently quieted upon it, and march directly to the Walls in a full Body, and there they fell to work with their Fires and Torches upon the *Roman* Engines, plying those that defended them with Darts and other missive Weapons. The *Jews* were so warm in this Matter, that in the Heat of Resolution, they leap'd down from the Walls in whole Troops upon the very Engines, tore off their Covers, and broke in upon the Guards that defended them. *Titus*, in this Extremity, with his usual Courage, clapt a Party of Horse and Archers to support his Machines, keep off the Fire, and hold the *Jews* in play upon the Walls, that the Engineers might have freedom to do Execution. The Battery all this while had very little Success, only the Ram that belong'd to the fifth Legion had the Fortune to over-turn a Tower, which being advanc'd above the Wall, tumb'd down without drawing any Part of it along with it.

In short, the *Jews* being thus warmly receiv'd, began to intermit their Sallies, and the *Romans* concluded 'twas either out of Fear or Weariness, and so went heedlesly up and down as in a State of Security. The *Jews* were aware of this, and knew well enough how the *Romans* were scatter'd; and putting the Opportunity into Practice, made a violent Excursion out of a Sally-port from the Tower *Hippicos*, set fire to the *Roman* Works, and in the Height of Success, push'd the Besiegers back to the very Camp.

This Alarum ran presently thro' the whole Army, and the *Romans* drew all together to relieve their Companions; and the *Jews* found to their Cost, that their Hardiness could not support itself against the Discipline of the *Romans*. The Fire had by this time catch'd hold of the Engines, and they had unavoidably been destroy'd, if a choice Party of *Alexandrian* Troops had not supported them, who behav'd themselves to a Miracle, and had a considerable Share of Honour from this Action; their Commander cut down twelve of the *Jews* with his own Hand, and drove the rest of them back

in the City. *Titus*, when the Encounter was over, caus'd a *Jew* that was taken Prisoner to be crucify'd, that he might try the Experiment how far an exemplary Terror would work upon them.

The Night following there happen'd some Confusion in the *Roman* Camp, occasion'd by the Fall of a Tower, which, with two others, had been erected upon Ramparts to command the Town Wall. The *Romans* could not tell what to make of the Noise, every Man demanding the Word of his Fellow, as if the *Jews* had been among them. This Commocion was continu'd till *Titus* had learnt the Matter, and publish'd the Cause of it thro' the whole Camp. The *Jews*, in the midst of their Extremities, kept up their Hearts at a wonderful Rate, tho' the Towers of the Enemy discourag'd them a little, for thence (because they were rais'd to a great height) they were gall'd with Slingers, Archers, Machines, &c. and there was no Remedy for them, seeing they could not carry up their Platforms to the height of these Towers, and they were too weighty to be over-turn'd; and being plated over with Iron, Fire could do them no Damage; so that a Business of the greatest Prudence was only to get out of the way of their Darts, their Stones, and their Arrows, without the least Opposition to the Force of their Rams. The *Romans* had one terrible Machine of great Weight, which the *Jews* call'd *Nicon*, or the Conqueror, and this was the Ram that made the first Breach. At this time, between watching and fighting, the *Jews* were quite spent, so that betwixt Rashness and ill Council, they made the Resolution among themselves to quit the first Wall, having two more behind that, for their Confidence and Security; so soon as they return'd, the *Romans* enter'd the Breach made by *Nicon*, and open'd the Gates of the first Wall for the whole Army. *Titus*, after this, remov'd to a Place which is call'd the *Camp of the Assyrians*, and possess'd himself of all that lay between that and the *Valley of Cedron*, somewhat farther than a Flight-shot from the second Wall, whence he resolv'd to make the Attack. The *Jews* made the best Defence that was possible for 'em, having dispos'd themselves in order upon the Wall. *John*, with his Men, commanded in the Fort *Antonia*, and on the North Side of the Temple from *Alexander's* Sepulchre. The Passage, from the Monument of *John*

the High-Priest, to the Gate by which Water is carry'd to the Tower *Hippicos*, was maintain'd by *Simon*. The *Jews* behav'd themselves very desperately in several Sallies, and came frequently to close Fight with the *Romans*: But the *Roman* Discipline was an Over-match for the Unskilfulness of the *Jews*; so that as soon as they sally'd they were beat back with Loss; only upon the Walls, indeed, they had the better of it. The *Romans* had Fortune and Conduct for them; but the *Jews* were supported by Despair, and their natural Hardiness against Danger and Fatigue. The *Jews* fought for Life and Liberty, but the *Romans* for Dominion and Honour, and neither of them were to be tir'd out. They began with the Break of Day, and held out till Night parted them; when both Parties were kept waking, the one from a Fear of their Walls, the other of their Camp; thus they were all Night in Arms, and next Morning, so soon as 'twas Day-light, ready for Battle.

The *Jews* valu'd themselves extreamly upon their Contempt of Death and Hazard, so that every one of them strove who should dare most, that they might ingratiate themselves with their Leaders. *Simon* had gotten such an Ascendant in the Affections of his Men, that they would willingly have dy'd at his Feet, had he but said the Word. As for the *Romans*, they were so accustom'd to Victory, that they scarce knew how to be overcome, their Experience and Success were Encouragements enough for 'em, tho' the constant Exercise of Arms in the Service of a glorious Empire, which, with the Presence of a martial Prince, did inspire them with more than common Courage. There was at this time a powerful Body of *Jews* drawn up before the Walls, and they were advanc'd already within the Distance of exchanging Blows and Launces with the *Romans*. In this very Instant, one of the *Roman* Horsemen, call'd *Longinus*, spurr'd very furiously into the Middle of the Enemy, where he slew two of the best Men they had, he sent the Launce thro' the Jaws of one of them, and the other he ran thro' the Body with the same Launce, coming off at last to his own Party without a Wound. He got a great deal of Honour by this Action, and so provok'd others to follow his Example. The *Jews* the while were so taken up with doing Mischief, that they never regarded what they

ſuffer'd. But *Titus* had an Eye to the ſaving his Men, as well as gaining the Victory; and look'd upon the Heats of Raſhneſs but as the worſt ſort of Deſperation; he would not allow any Exploit for true Courage, that was not govern'd by Caution and Prudence.

The Ram being now planted againſt the middle of the Tower that ſtands on the North Side of the City, *Titus* entertain'd the *Jews* ſo warmly with Showers of Arrows, that they immediately quitted their Poſts, only *Caſtor*, a ſly crafty *Jew*, lay skulking behind the Battlements; but before they had lain long, there came a Shock that made the Tower tremble under them. Upon this they roſe, and *Caſtor*, in the Tone, Language, and Poſture, of a Supplicant, made his Addreſs to *Titus* for Quarter, begging Pardon with the greateſt Shew of Humility. *Titus*, who was always good-natur'd, began to fancy the *Jews* had receiv'd Satisfaction, and poſſibly had got enough of the War; upon this he call'd off the Archers, and put a Stop to the Battery, acquainting *Caſtor*, *That if he had any Matter of Moment to ſay, he was willing to hear him.* *Caſtor*'s Anſwer was, *That he deſir'd nothing more than a Treaty.* *Titus* told him very generouſly, *That he was ready to treat with all his Heart; and more than that, to grant a Pardon, if all his Companions were of the ſame Mind.* So ſoon as this Propoſal was made, five of the ten pretended to ſide with *Caſtor* in the Matter, the other five cry'd out, *That ſo long as 'twas in their Power to die Freemen, they would never die Slaves.* While this Debate laſted, there was nothing farther of Hoſtility; but *Caſtor* made the beſt of the Opportunity, and ſent privately to *Simon*, that he ſhould improve his time, while he amus'd the *Roman* General with a Pretence of Peace. *Caſtor* and his Companions acted their Parts ſo near the Life, that there were Swords drawn upon it, and ſome Men ſeemingly kill'd, tho' the whole Affair was nothing but a Cheat.

Titus and thoſe with him were amaz'd at the Obſtinacy and Boldneſs of the *Jews*, and were alſo mov'd with Compaſſion to their Miſery, tho' being upon lower Ground they could not well diſcover what paſs'd above: In the mean time *Caſtor* was wounded by an Arrow near his Noſtrils, who wrenching it out, held it up to *Titus*, and made his Appeal for Juſtice; the Prince reſented the Injury as a

high rate, and would have ſent *Joſeph* to *Caſtor* with Aſſurances of fair Quarter and Amity: However *Joſeph* begg'd to be excus'd, and diſſwaded his Friends from the ſame Errand, telling them, that the pretended Submiſſion of the *Jews* was all over Treachery. *Æneas*, notwithſtanding, upon *Caſtor*'s promiſing a Sum of Money, was willing to carry the Meſſage of Grace; but ſo ſoon as *Æneas* had put himſelf in a Poſture to receive the Preſent, *Caſtor* let a great Stone fall from the Wall which was difficult for *Æneas* to avoid; and after all, wounded the Man that ſtood next. *Titus* was now fully convinc'd, that good Nature might be unſeaſonable; ſo that in order to to take Revenge upon *Caſtor* and his Fellows, he commanded the Batteries to play again with greater Fury than before; and *Caſtor* and his Men finding the Tower begin to ſhake, they ſet fire to it, and made their Eſcapes into a Vault, thro' the Middle of the Flames. *Titus* was Maſter of this part of the Wall in leſs than five Days after he had taken the firſt: The Way being now open'd to the ſecond Wall, he drove the *Jews* before him, and enter'd the Town, thro' all the narrow Paſſages that lead up to the Wall among the Tradeſmen. Now, had *Titus* rac'd the greater part of this Wall, as he might have done by the Laws of War, the Victory would have coſt him little more. *Titus* being now enter'd the Town, ſhew'd abundance of Humanity and Tenderneſs to the Priſoners that were taken, not ſuffering one of them to be kill'd, nor a Houſe to be burn'd down; only the Faction were at liberty to fight it out, if they had a mind, provided they did not oppreſs the People. He promis'd the Inhabitants at the ſame time to reſtore to them whatever he had taken from them, and alſo to maintain them in their lawful Poſſeſſions. Theſe Terms were acceptable, being all they deſir'd at ſuch an Extremity as this, that either the City might be ſpar'd for their own ſakes, or at leaſt the Temple for the ſake of the City. The Faction all this while imputed the Tenderneſs of *Titus* to want of Courage: *For*, ſays they, *theſe Conditions are only offer'd becauſe he deſpairs of going thro' with his Work.* They alſo threatned Death to any Man that ſhou'd but ſpeak of Peace. The *Romans* were no ſooner got within the Town, but the *Jews* preſs'd upon them all manner of ways, by blocking the narrow Paſſes, galling them out of their Houſes, and by Sallies

from the Walls, forcing them to quit their Towers and retire to their Camp. There was nothing but Confusion and Outcry between the Soldiers within the Town, and in the Middle of their Enemies; and those without the Town for fear of their Fellow-Soldiers within, the *Jews* being both more numerous, and better acquainted with the secret Passages and By-Allys, so that they were too hard for the *Romans* at every turn; and the Breaches being not large enough to march out abrest, they were all disorder'd in the Crowd, and scarce a Man had got off, if *Titus* had not come to their Relief in the very nick of time; but upon fixing a Body of Archers at the End of every Street, and *Titus* posting himself always where there was most Danger, with *Demelius Sabinus* for his Second, they kept the *Jews* at play with Darts and Launces, till, under the Cover of this Diversion, they brought their Men off pretty safe. Thus the *Romans* were beaten out again, after they had taken the second Wall.

Upon this Success, the more resolute among the Citizens had the Vanity to flatter themselves, that either the *Romans* would not dare to attack them any more, or that if they did, the *Jews* were certainly Invincible. Thus they were judicially infatuated, and their Numbers began to waste and perish very fast with the Famine that rag'd among them.

The *Romans* began now to make another Attempt upon the *Wall* they had once gotten and lost, and for three Days together they continu'd the Assault with one Attack upon the Heels of another, and were as hotly receiv'd; but upon the fourth Day, *Titus* gave them so furious a Charge, that they were not able any longer to hold out; and it was upon this Push that he got the Mastery of the Wall; the Northern Part of it he demolish'd, and plac'd Guards to the Southward.

There was yet one Labour more remaining, upon which *Titus* had now his Thoughts employ'd, and that was the Storming of the third Wall, tho' he did not look upon it as a Work of much Time and Difficulty, so that he resolv'd out of meer Humanity, what might be done by Methods that were more gentle; he thought farther, that between Force and Famine they might be prevail'd upon to listen to some other Councils; for their Provisions and Booty were just spent on the one hand, and *Titus* enjoy'd all the Plenty imaginable on the other; insomuch, that on a Day

general Muſter, *Titus* commanded his Men to be drawn forth and paid in the Sight of the Enemy; the Foot advancing with their Swords drawn, and led Horſes ſo gloriouſly capariſon'd, that the whole Field ſparkl'd with Gold and Silver. The *Jews* were got together in Swarms upon the old Wall, the Houſes, and indeed the whole City was cover'd with gazing at this pompous Appearance, which was ſo rich and fine, that in ſhort, it ſtruck a Damp upon the Spirits of the boldeſt *Jews*, and, in all probability, would have brought them over to Terms of Peace, had they not been conſcious that they had given the *Romans* ſuch Affronts as would never be forgotten; beſide, the Fates had ſo order'd it, that the Innocent were to fall with the Guilty, and the City itſelf with the Faction.

After this, *Titus* ſpent four Days in victualling his Camp, without the leaſt Act of Hoſtility; upon the fifth he divided his Army into two Bodies, finding the *Jews* without any Diſpoſitions for Peace, he began to caſt up Works againſt the Fortreſs *Antonia*, near *John*'s Monument, with a Proſpect of making himſelf Maſter of the Upper Town, and from Fort *Antonia* of getting a Poſſeſſion of the Temple.

Upon this Reſolution, *Titus* advanc'd two Attacks, and at every Mount a Legion was poſted to cover and guard the Workmen. Thoſe at work near the Monument were gall'd by the *Jews* and *Simon*'s People; and the other againſt *Antonia*, were harder put to it by *John*'s Party, and a Band of Zealots under his Command; the *Jews* had the Advantage of the higher Ground, and by conſtant Practice were grown pretty expert at their Engines and Machines. They had 300 Croſs-bows and 40 Stone-ſlings, with which they diſturb'd the *Romans* very much, and put a Stop to the Progreſs of their Deſign.

Titus thought he had ſuch good Aſſurance of his Fortune, that he reckon'd upon *Jeruſalem* as his own before-hand; however, as he proſecuted the Siege on one hand, he forgot not to make trial of Advice and Perſuaſion, as well as Force, to bring the *Jews* to Reaſon on the other. He made it his own Requeſt to them, that they'd be merciful to themſelves, by putting a Place into his Hands, that he could force them to at pleaſure: But when this had no Effect upon them, he left the farther Management of this Point to *Joſeph*, upon this Opinion, that an Office of ſuch Humanity, from

from one of their own Countrymen, and in their own Language might have better Success. *Joseph*, in pursuance of the Commission, made his Walk about the Town; and at last stopping upon a rising Ground, beyond the Reach of the Enemies Shot, and within their Hearing, he deliver'd himself to this Purpose: *I am now to entreat you, my dear Friends, says* Joseph, *as you value your City, your Temple, your Lives and Liberties, that you'd embrace the Mercy offer'd you by your very Enemies and Strangers. The* Romans *have such a Veneration for sacred Things, that they would not lay their Hands upon what's dedicated to divine Service, Whereas, instead of defending the Religion you were brought up in, you are join'd in a direct Conspiracy against it: Do you not yet see that you are quite overpower'd, your Weakness expos'd, and your Walls defenceless; and that in such a Condition as this it is a thing impossible to hold it out against so formidable a Power? Nor is it any new thing, supposing the worst, for the* Jews *to be subject to the* Romans: *The Cause is glorious, it is true, when Liberty is the Question, if it were early enough; but when Hopes are turn'd into Despair, it is a Folly then to thing of shaking off the Yoke; nay farther, it is the very way to live in Slavery and die in Infamy. The Bondage would be scandalous, indeed, to serve a single Master, as Men of Honour would be asham'd to own; but the Cause is quite contrary, to be under Subjection to a People that have a whole Universe at their Feet. And show me that Corner in the World that is free from the* Roman *Dominion, excepting only where the Extremity of Heat and Cold has render'd the Place uninhabited and useless. Fortune herself is gone over to the Side of the* Romans, *and has made* Italy *the Seat of Universal Monarchy; and it is the Dictate of the Natural Law, that the Weaker should submit to the Stronger; this Consideration made our Ancestors, tho' much your Superiors, in Power and Policy, to pay an Allegiance to the* Romans *which they would never have consented to, had they not been convinc'd that it was the Pleasure of Heaven to have it so. To what purpose should you dispute the Point any longer, that is as good as lost already? For Famine alone would do the Work, tho' the Siege were rais'd, and your Walls left entire; the Multitude has suffer'd by't already, and the Soldiers Turn will come next; and every Day will make it worse, there being no Fence against*

Hunger,

Hunger, and the Calamity is invincible. Upon the whole, you'd do well to take good Advice before it be too late: The Romans are naturally an Enemy that is very generous, and very ready to forgive and forget all that is done and past, provided the Affront be not pursu'd on to Extremity. They had rather receive you with the open Arms of Friendship, than be troubl'd with the Incumberance of a depopulated City and a desolate Province. Tho', if ever Matters come to this, that you are taken by Storm, you must expect every Man of you to be put to Sword, those especially that remain obstinate to the last, in contempt of the Emperor's Grace and Mercy. As for your third Wall, there is nothing to be expected from it, but the same Fate of the other two that you have lost before. Or, suppose your Walls and your Works impregnable, Famine, as I told you, would do your Business. While Joseph reason'd the Matter thus with them, the Jews return'd him very bitter and contemptuous Reproaches from the Walls for his good Office; and these Revilings were not unaccompanied with Stones and Darts. This Treatment convinc'd him, that Affliction and Admonition would never work upon them; so that he now began to run over the History of former times, and gather up Precedents and Arguments to his Purpose.

Ah miserable and ungrateful Wretches that you are, says he, *to slight and overlook your best Friends, and encounter the Romans with common Weapons, as if the Victories you had obtain'd had been the Effects of your Wisdom and Virtue. Can you say, that God, the great Creator of Heaven and Earth, has ever deserted the* Jews *when they were oppress'd? Consider your Original, what you are at present, and what a doing, and how glorious a Protector you provoke by these Outrages. Do but call to mind the great Exploits of your Ancestors, and the great Deliverances God has wrought for them by the Sacredness of his holy Place. I am possess'd with Horror to think of expressing the History of God's miraculous Dispensation of Mercy to a People so unworthy of Blessings; notwithstanding, upon this Occasion I'll dispence with that Scruple, to shew you that the War you are engag'd in, is not so much against the* Romans, *as against God himself.*

Pharaoh Nechao, *a King of* Ægypt, *carry'd off, with a strong Army,* Sarah, *the Queen and Mother of us all. Now, by the Measures you take at present, you would have thought,*

that

that Abraham, the Husband of Sarah, and our common Father, should have attempted to rescue Sarah by Force of Arms, especially seeing at that time he had 318 Lieutenants, and innumerable Troops under them, at his own Command; but he rather chose to keep quiet, and offer up his Prayers towards the Holy Place, and implore Assistance; and what was the end of it, but Pharaoh's sending back the Queen untouch'd, the second Night after he had taken her away; the Ægyptian in the mean time contracting a Reverence for the Holy Place, which you have polluted with the Blood of your own Countrymen; till at last, finding himself haunted with frightful Visions, he posted away back again to his own Country; but first leaving rich Gifts of Gold and Silver, in Token of the Reverence he had for a People so much in God's Favour. What can I say farther of our Fore-fathers going down into Ægypt, their 400 Years Bondage under a foreign Power, and they submitting with Patience to God's good Pleasure, at a time when they were strong and numerous enough to have rescu'd themselves by Force. Shall I tell you how the Ægyptians were infested with Serpents, and troubled with all manner of Diseases; how their Fruits were blasted, the Nile corrupted, and ten Plagues successively one upon the Heels of another? But such of our Ancestors as God hath design'd for the Priesthood, were carry'd off without Blood and Danger, by the Conduct of a special Providence. So when the Assyrians seiz'd the Ark, how did all Palestine, Dagon, and the whole Nation concern'd in it, repent the Rape; their Inwards became putred and rotten, and they were dreadfully tormented with the Gripes, insomuch that their Guts came away with their Excrements; and what was the Effect of this, but their sending back the Ark, accompanied with Musical Instruments, by the same sacrilegious Hands that took it away, that by this means they might in some measure attone for their Wickedness. This was the immediate Work of God himself for our Ancestors, because they cast themselves intirely upon divine Providence, without any Recourse to common Means.

What was the End of Senacherib the King of Assyria, and of his prodigious Army, when he sat down before this Place, with all the Strength of Asia along with him; was he cut off by any humane Power? No: But the Hebrews being at their Prayers in Peace, the Angel of God in one Night confounded that numerous Army, and the Assyrian found 185000 of his

Men

then the next Morning dead upon the Place, and the Remainder flying from the Jews that were unarm'd, and had not the least thought of pursuing them.

"You remember likewise, that the Jews were 70 Years in the Babylonian Captivity, without making any Attempt to recover their Liberty, till God rais'd up Cyrus to discharge them, and send them away to their own Country, where they began to sacrifice to God as the Author of their Deliverance.

In short, what great Things did our Fore-fathers ever bring to pass, either with or without Arms, save only by God's Assistance and Direction? But, indeed, when they fought in Confidence of their own Strength, they never succeeded; for Instance, when this City was besieg'd by the King of Babylon, Zedekiah fought him contrary to the Council of the Prophet Jeremy, and the Event of it was, the routing of his Army and the taking of Zedekiah Prisoner, and the Destruction of both City and the Temple before his Face. Do you observe now the Difference betwixt the Temper of that Prince and his People, and yours. The Prophet inform'd them plainly, that they were fallen under the Displeasure of Heaven for their Sins; and that if the City was not deliver'd up, it would be taken by Force; and yet for all these Fore-bodings, neither the Prince nor the People did offer him any Violence: Consider therefore, in opposition to this, how barbarously you have treated me both in Words and Actions: Am I guilty of any Crime, but only of taking the Freedom to tell you your Faults, and giving you good Advice? But the very History of your own Practice would wear out your Patience.

The Case was very much the same also when the City was besieg'd by Antiochus, call'd Epiphanes: Our Ancestors having incurr'd the Displeasure of God, press'd forward to a Battle, and were totally routed, the Town taken and pillaged, and the Sanctuary for three Years and six Months wholly abandoned. To make few Words of it, what was it but the Stubbornness of the Jews, that first made a Breach betwixt them and the Romans; From what Epocha can we date our Slavery, but from our own Seditions, when the Factions of Aristobulus, and Hyrcanus, in the Heat of Ambition, whether should get Uppermost, brought Pompey into the City, and made the Jews Slaves to the Romans, that were unworthy of Life: The Place was surrendered after three Months Resistance, tho they were then in a much better Condition

dition than you are. We are none of us ignorant, what be came of Antigonius the Son of Aristobulus, under whose Government the Jews were punish'd with a second judicial Captivity for the Peoples Sin. Did not Herod besiege Jerusalem with the Assistance of Socius a Roman General, and after six Months reduce and rifle the Place, as a just Judgment from Heaven for the Iniquities of the Jews.

I think I have almost said sufficient to show that this Method of Arms and Sieges has always been Fatal to our Brethren, and that the Issue of such a War would be certain Ruin. Upon the whole, it seems altogether reasonable, that you who are at present in the Possession of this Holy Place, should entirely resign your selves to the Mercy of Heaven, and the Conduct of Divine Providence. You have much more to answer for, than those that have been cut off under your own Malice by a Vindictive Justice in the full Course of their Wickedness; with Respect to the secret Sins of Theft, Fraud, Adultry, and Treachery, you look upon them as Trifles, and not worthy the sticking at. As for Murder and Oppression, they are Sins you value your selves upon. You have turn'd the Temple into a very Scene of Wickedness, which is a Place so sacred, that the Romans themselves have a Veneration for it. With what Countenance can your expect Assistance from that God whom you have thus provok'd? But now, to make the Supposition as favourable as possible, should we take it for granted, that you are as humble, just, and righteous, and your Hands as innocent as our King's, when he lift them up to Heaven to implore Assistance against the Assyrian, and obtain'd the Return of his Prayer the Night following, which was the utter Ruin of the Assyrian Army: If this were the State of the Case, and that the Romans would behave themselves as the Assyrians did, who, after they had made an Agreement to save the City, and then violated the Oath and set fire to the Temple; I confess you might then expect that God would deal with the Romans after the same manner. But this is none of their Intentions, they demand only a yearly Tribute, which has been paid them time out of mind; and secure them but of this, and the City and the Temple have nothing to fear, but you shall enjoy your Estates, your Liberties, your Families, and the free Exercise of your Religion under the known Regulations of your own Laws. As for Vespasian, it was upon the Credit of the War he had

had wag'd with us, that he advanc'd himself to the Empire; and what are your Thoughts of a Miracle wrought in favour of Titus? Siloa, and other Fountains, you know, without the City, were drain'd so low before Titus came before this Place, that Water could scarce be purchas'd for Money; but since the Arrival of the Romans, they all flow so quick again, that the Romans have sufficient for all their Purposes; nay farther, they can spare it themselves, and take enough for their Cattle to bestow on their Gardens. The same thing happened when the King of Babylon besieged Jerusalem with his Army, took the Town and the City, and laid 'em both in Ashes: This Prodigy was certainly the Forerunner of that Ruin and Conflagration: And I dare not run the Comparison between the Sins of the present Age and those of the former Days; so that it looks as if God had abandon'd his own Temple and his People, in favour of the Enemy. After all, God is not inexorable to those that repent and confess their Miscarriages, which is the Method you must take, if ever you hope either for Mercy or Safety. Therefore throw away your Arms, and be sorrowful for the Judgments you have brought upon your Country. Think but of the Sweetness of the Place, the Glory of our City, and of the Riches and Magnificence of the Temple; and can you have the Heart to expose all these Curiosities to Fire and Pillage? If you are not more insensible and harder than Stones, these Reflections would move you: And if nothing else will work upon you, bethink yourselves of your Parents, your Wives, your Children, and your Families, that are just upon perishing, either by Sword or Famine. Perhaps you'll object, that because I have a Wife of my own, a Mother, a Family, that are concern'd in the common Hazard, that it is for their Sakes, and my own private Interest, that I have given this Counsel; but if either the sacrificing of their Lives, my own, or both, may conduce to your Safety, I am ready to deliver them up all, upon Condition that you will be more wise and honest for the future, when we are dispatch'd.

This passionate Discourse of *Joseph*'s drew Tears from his own Eyes, tho' the Factions were not one Inch mov'd at it. The common sort of People, indeed, were stagger'd at it, and made it their Business how to save themselves by Flight; to this end, what they had that was valuable they sold for small Prices, and swallow'd the Gold for fear they should be rob'd; and by these Means they supply'd them-

themſelves with Neceſſaries till they got over to the *Romans*. *Titus* left 'em at liberty to go where they would, which was Encouragement enough for their Eſcape, ſeeing they got clear of the Broil's, without making themſelves Slaves to the *Romans*. At this time *John* and *Simon* clapt a ſtrong Guard upon the Paſſes, and took as much Care that the Citizens went not out, as that the *Romans* came not in; ſo that the leaſt Suſpicion, or pretence of Suſpicion, was enough to take a Man's Life away. The Outrages of the Faction, and the pinching of the Famine increas'd daily; and when there was no Corn any longer in ſight, the Houſes were broken up for it; and if any was diſcover'd, the Owners were ſeverely handl'd for concealing it; and if none could be found, they were put to the Torture, in order to make them confeſs their Stores: Nay, the Cruelty went ſo high, that to be hail and ſound was an Argument of private Plenty. The Conſumptive were diſpatch'd out of hand, though one would think there was little need for it, when they were ready to die for want of Bread. Several of the better Sort, and People even of Quality and Condition, ſold all they had for a Buſhel of Wheat; and others that were poorer, did the like for the ſame Quantity of Barley; when they had made this miſerable Purchaſe, they were forc'd to ſhut themſelves up in lurking Holes, leſt others ſhould participate with them: Some fell to work upon the Corn before it was ground, and others ſtay'd till it was bak'd, juſt as they were preſs'd either with Danger or Hunger; there was no ſpreading of Tables, but he was reckon'd happy that could ſnatch a Bit off the Coals betwixt raw and roſted. Never a Calamity ſo miſerable, or a Spectacle ſo horrid and lamentable. where the ſtrongeſt ſtill got the beſt Fare, and the Weakeſt had nothing to do but to bemoan their Miſery. Wives forc'd away the Meat from their Husbands Mouths; Children did the ſame by their Parents; and what was yet more unnatural, Mothers from their very Infants, depriving them as they lay in their Arms of the very laſt Support of Life; and all this Domeſtick Plunder was not acted ſo in ſecret, but there were ſome at hand ſtill to come in Shares with thoſe that had gotten the beſt Booty. Where ever they ſaw the Houſe ſhut up, they preſently concluded, that there was eating within, and ſo forcing the Doors,

more the Meat ready chew'd from between the very Teeth of the People, just as they were ready to swallow it, tho' to the Hazard of choaking them. At this Extremity there was neither Age nor Sex that found Mercy; the old Men that offer'd to defend what Provision they had got, were miserably beaten; the Women were dragg'd along by their Hair for concealing any thing they had a mind to keep; sucking Children were torn from the Breast, and dash'd against the Ground; so that there was no Mercy for Females, Infancy, or grey Hairs. It was reckon'd a capital Crime among the Free-Booters that were abroad upon Adventures, for him that was pursu'd to out-run the Pursuer, and eat his own Bread before the other could come up with him.

No kind of Cruelty was spar'd, so that they might but get something to satisfy their Stomachs. The People were put to exquisite Pains in those Parts that are the most sensible; pointed Sticks were thrust up their Bodies, and such like Torture practis'd that cannot be mention'd without Horror; and this, perhaps, for the Discovery of a Loaf, or a handful of Flower, that lay conceal'd. And which made the Cruelty more unpardonable, their Tormenters were not pinch'd with Hunger, nor could they plead Necessity for their Excuse. Some of the poor Wretches, that had given the Slip to the *Roman* Guards, and crept out of the Town for Herbs and Sallads in the Night-time, had the ill Fortune to fall into their Enemies Hands, when they thought themselves out of Danger, where they were stript of all they gather'd, and were extreamly glad at last to Compound for their Lives, and gave away great Part of what they had gotten with so great Hazard. The Treatment they receiv'd from the common Soldiers, but the Persons of Quality were had before the Usurpers themselves, and many of 'em put to Death for Treason, and a Design to deliver up the City to the *Romans*, upon the Testimony of false Witnesses; and this was always one of the Articles laid to their Charge, *That they had a mind to go over to their Enemy.* Those were carry'd to *John* that *Simon* had pillag'd; and those to *Simon* that were *John*'s Prisoners, as if they had been drinking Healths, and dividing the Carcasses of Men between them. At last they divided who should be uppermost, though they were perfectly agreed in their Methods of

of Usurpation and Tyranny; their Robberies were shar'd equally, tho' he was reckon'd the better Man, and the greater Knave of the two, that could cozen his Fellow of some Moiety in the Booty, to which they were both entitl'd.

Their Iniquities would make an endless History, but to say all in a little, I am perfectly perswaded that there was never a City so miserable, or a People so barbarous on the Face of the Earth. In the end, to palliate their Inhumanity to Strangers, they revil'd the Nation of the *Jews*, and confess'd themselves to be (as they really were) a Company of Scoundrels and Slaves, of Bastards and Vagabonds. They laid the City in Ashes and Rubbish, and the burning of the Temple was their own Act too, both in hastening it, and by forcing *Titus* to such Extremities, contrary to his Inclinations. When the upper Town was on fire, the *Romans* shew'd many Instances of Compassion; but not so much as a Tear or a Sigh among the *Jews*: But of this, with Remarks upon it in its proper Place. *Titus* ply'd his Works all this time with some loss of Men that were slain from the Walls. 'Twas now become the Custom of the *Jews* to steal out by Night and run abroad for Provisions; and they usually took some Soldiers along with them, that could not have their Necessities answer'd in the City. Those that made these Excursions were commonly of the poorer sort, and having Wives and Children, they durst not desert, lest their Throats should be cut; and they could not take their Families with them for fear of a Discovery. *Titus* being aware of this Practice, order'd out a Detachment to waylay the *Jews* in the adjacent Vallies. The *Jews* being ignorant of the Matter, and put to the Extremity of Hunger they went out and fell into the Enemies Ambushes; and finding themselves hemm'd in, they were forc'd to fight out of pure Necessity, for fear of some Punishment that shou'd be worse than Death itself; beside, it was now too late to ask or expect Quarter. But to make short of it, they were master'd, and after they were put almost to all manner of Tortures, and were crucify'd before the Faces of the Besieg'd. 'Tis true, this Rigour and Severity did not at all please *Titus*; but he did not find it safe either to discharge such a Number of obstinate Prisoners that were now in his Power, or to spare so many of his own Men to

after them that they play'd him no Trick; beside, he had some Hopes, that an Example of such Terror might work upon the Minds of the *Jews*, and make them suppose it their own Case; so that they were all of them crucify'd to a Man, tho' 'twas done in several Postures, some to express their Hatred, some their Rage, and some again their Mockery and Contempt; but the Prisoners were so many, that they wanted room at last for more Crosses. The Horror of this Execution was so far from melting the Faction, that as they order'd the Circumstances, it wrought a quite contrary Effect; for the Relations and Friends of those that were crucify'd were dragg'd out upon the Wall, that they might see what kind of Treatment they had to expect from the *Romans*, if they should desert; telling them at the same time, that those they saw upon the Crosses were not Prisoners of War, but Deserters that su'd for Mercy and Protection. This Stratagem kept many of them from falling off till the Truth was discover'd, tho' some of them after all crept away to the *Romans* for fear of being starv'd, which they loo'kd upon as a Death by far the more miserable of the two. *Titus*, when he saw what the Matter came to, he caus'd the Hands of several Prisoners to be cut off, and sent them away to *Simon* and *John* in that miserable Condition, that they might not be taken for Deserters, nor look like such; advising them by these Messengers, that they should put an end to the War, and not force him to destroy their City; for it was not as yet too late, upon a speedy Submission, to preserve their Country, their Lives, and their Temple. *Titus*, however, kept his Works agoing on, and encouring his Men, being resolv'd, if Reason and Perswasion would not do, to compass his Point by Force. In the mean time, the *Jews* deliver'd a thousand Curses from the Walls against both *Vespasian* and *Titus*, every Man of them declaring their Contempt of Death, and how much dearer their Liberties were to them than their Lives; and that provided they could but plague and torment the *Romans*, they did not matter in the least what befel either themselves or their Country; which *Titus* assur'd them were both upon the very Edge of Ruin. As for their Temple, they said, they look'd upon the World to be the more sumptuous Structure of the two; or supposing the worst, they did not

doubt

doubt but God would take care of his own House, and they depended entirely upon divine Protection, in despite of all the Threatnings of the *Romans*, which God could never suffer to take effect. By this time *Antiochus Epiphanes* was come up before *Jerusalem* with a good Train of arm'd Troops along with him; he had a Company of stout young Fellows for his Guard, being all of the same Age, and accoutred and train'd up after the manner of the *Macedonians*, from whence they took the Name.

The *Roman* Empire never had a Prince that was subject to it, and more successful, than the King of *Cammagena*, tho' in his latter Years his Fortune forsook him, so that the old Saying verifies, *No Man can be pronounc'd Happy before his Death.* He had a Son of an enterprizing and martial Spirit, of a strong Body, and bold even to the Degree of Rashness: This Son was talking one Day, *That he wonder'd why the Romans would stand trifling before the Walls at that rate, and never push it to an Assault. Titus* smiling, made answer, *That the Way was open to any Man that had a mind to it:* And the Word was no sooner out, but *Antiochus* led on his *Macedonians* to the Attack, and gave sufficient Proof both of Conduct and Valour in this Action; but his Followers were most of them slain or wounded; for having made such Boasts beforehand, that they could not in honour quit the Enterprize with their Lives; but as soon as they saw that the *Macedonian* Courage would never do the Work without the Fortune of *Alexander*, they were oblig'd to quit the Enterprize, and file off with the Remainder of the Men, after the best Fashion they could.

The *Romans* spent 17 Days in hard Labour to raise their Platforms, which were four in Number, and very large. The fifth Legion rear'd one of them toward *Antonia*, over-against the Middle of the Struthian Pool; the twelfth Legion rais'd another at the Distance of 20 Cubits from the former; the tenth Legion cast up another Platform to the Northward, opposite to the Pool nam'd *Amigdalon*; the fifteenth Legion erected the fourth Mount, at the Distance of 30 Cubits from the last, and but a little way off the Monument of *John* the High-Priest. These Works were no sooner finish'd, but *John* set his Men a mining under that which look'd toward *Antonia*, and caus'd several wooden Pillars to be erected to

keep

keep the Earth above from falling; this Wood-work was daub'd with Bitumen. *John* had now no more to do upon this Project, but to set fire to the Pillars, which had no sooner consum'd the Pillars, but the whole Bulwark came tumbling down with a dreadful Noise; the Fire was not discern'd at first, only there appear'd some Smother of Dust and Smoke; at last, indeed the Flame broke through all Opposition, which gave the *Romans* such Surprize, that they were at their Wits end to be so baffled, when they thought themselves so secure of their Poin ; and it would have been the Extravagance of Folly to have set about to quench the Fire when the Ramparts were ruin'd to all purposes.

Two Days after this Success, *Simon* and his Men made an Attempt upon the rest of the Mounts, where the *Romans* had planted their Rams, and begun to batter already. At this time there were three very reso'ute *Jews* within the Walls, the first was *Jephæus*, a *Galilean*; the second, *Megassarus*; and the third, one *Adiabena*, Son to *Nebataus*; these three, with Torches in their Hands, went directly to the Machines, breaking through the Troops of the Enemy with no more Concern upon them, than if they had been among their Friends; and in the very Face of Opposition, with Darts and Arrows, they pursu'd their Design till all the Engines were on fire; so soon as the Flame was seen to mount, the *Romans* sent off a Detachment from the Camp to support their Companions; but the *Jews* power'd down their Shot upon them from the Walls with such Violence, and without any regard to their own Lives, that it came shortly to a Hand-fight with those that endeavour'd to put out the Fire. The greatest Concern of the *Romans* was to save their Rams, the Covers of them being gone already; but the *Jews* push'd forward into the very Middle of the Flames, to put a Stop to their Design; and they would not let their Hold slip, though the Iron was burning hot: The Fire made its way thence to the Ramparts, and there was no Remedy for it. At this Extremity, the *Romans* finding themselves to be incompassed round with Flames, and not the least Hope being left them of saving their Works, they bethought themselves of withdrawing to the Camp. The *Jews* were recruited continually from the City, and the Numbers growing so fast that they were more and more pressing

and

and inconsiderate, insomuch that in the very Height of
Success, they made their Advances to the very Camp
self, and assaulted the Guards. Now, according to
strict Rule of the *Roman* Discipline, the Office of
Guards was to keep Centry in their Turns, and so to rel
one another, and not a Soul of them was to quit his Post
on Pain of Death, tho' the Necessity was never so urg
so that knowing the Terms beforehand, they were eit
oblig'd to fall like Men of Honour, or die the infamous D
of Deserters; these Men made a vigorous Resistance,
brought several of their Companions back again, betw
Necessity and Disgrace, that had abandon'd their Post,
they with their Engines put a Stop to the Current of
Jews that came flowing from the City; for, indeed,
made their Sallies without any respect to their own Saf
fighting at random with all they met, and throwing the
selves like Men distracted upon the very Points of the
mies Weapons. The *Jews* at this Juncture gain'd more
the *Romans* by their Rashness, than by Conduct and Cour
and the *Romans* on the other side gave way rather to
desperate Boldness, than for the Apprehension of any
the *Jews* could do them. *Titus*, upon this, makes a
seasonable Return from *Antonia*, where he had been look
out the most advantageous Ground to raise his Works a
the Walls; when he came up with his own Men, he
them a severe Reprimand for suffering themselves,
they were Masters of the Enemies Works, to be so coop'd
and distress'd in their own; and in a Sense besieg'd by
who in reality were no better than Prisoners themsel
Titus made no Ceremony of the Matter, but with some of
best Troops surrounded the *Jews* immediately, and begun
gall them very heavily in the Flank, while they kept
Ground as well as they could with a world of Resolu
and so soon as they were broken and disorder'd a little,
Confusion was so great, that they could not distin
their Friends from their Foes: Nor were the *Jews*
resolute, after their Case was so desperate, out of any
fidence in their own Strength, but merely from pure
spair, while the *Romans* were all enrag'd for the Nicety
Military Honour, and the Love they bore to the Per
Titus, who was now in danger, so that if the *Jews*

[illegible] the critical Opportunity of retiring into the City, eve[illegible] of them without dispute had been cut in Pieces. [illegible] the Romans, after the Jews were repulsed had Assi[illegible] enough in the loss of their Bulwarks, finding that one [illegible] would destroy what a long Time could but raise; and [illegible], upon this Disappointment, they began to despair [illegible] raising the Place.

While Matters were in this Posture, *Titus* called a Coun[illegible] of his best Officers, to advise what was to be done upon [illegible] Extremity; and some among them, that had got bet[illegible] Judgments than the rest, gave in their Vote for a ge[illegible] Attack, alledging, that nothing had been done thus far [illegible] by Shirmishes, and if it came once to a full Battel, they [illegible] the *Jews* would not be able to withstand the *Roman* [illegible] and Arrows. Others were for Repairing the Ram[illegible]; and some again were for watching the Victualers, and [illegible] the Place by Famine without the Dint of Sword. [illegible] upon the whole Debate, did not think it honourable [illegible] still at the Head of a vast Army without any Action, [illegible] he was not for fighting as yet, with a People that were [illegible] upon their own Destruction. As for the erecting [illegible] new Ramparts, it was now impracticable, because Mat[illegible] were not to be had, and the vast Compass of the City [illegible] not admit of laying Security in all the Avenues, and [illegible] to hinder them from fetching Provisions; and indeed if [illegible] the High-ways had been block'd up, yet the *Jews* won't [illegible] found out some other private Methods of Conveyance [illegible] Case of Necessity, seeing they had the Advantage of [illegible] all the secret Passages round the City, and suppo[illegible] that when the best Security had been made, yet if the [illegible] should steal any Relief in the City, it would lengthen [illegible] Siege, and lessen the Honour of the Victory by Delay; [illegible], if this project were practicable, and might consist [illegible] the Honour and Safety of the *Romans*, yet Dispatch is [illegible] preferred before any thing at the present Extremity. [illegible] the End, *Titus* told them, *That the most effectual and* [illegible] *Way would be to run a Wall quite round the City,* [illegible] *which Means the Excursions of the Jews would be pre*[illegible], *and they themselves be forced to surrender the Place,* [illegible] *out of pure Despair or Necessity; Though this shall not* [illegible] *me, says Titus, to repair the Works so soon as the*

 weaker

another Part of those that are left, will prove sufficient to stop the Career of the Enemy. The Difficulty of this Undertaking may perhaps be look'd upon as insuperable, but [illegible] had it been less, there had not been so much Glory to be gotten by it; though I confess great Things are not to be [illegible] pass'd without the Assistance of an Almighty Agent. Thus concluded his Speech with an Order to his Officers to [illegible] immediately upon the erecting of the Wall, and to distribute the whole Army into proper Station for their [illegible] Security, and to expedite the Work. This Word was [illegible] sooner given, but all the Soldiers as if they had been [illegible] sported by a kind of Divine Impulse, were fill'd with [illegible] tion, who should out-do another; and after the [illegible] was measured out, and the Legions divided, the same Spirit of Competition ran thro' the whole Body of the Army. [illegible] all the time that the Work was carrying on, was so intent [illegible] on it, that he let not one Day slip without taking the [illegible] of it. The Wall was begun at the Place call'd the *Camp* [illegible] the Assyrians, where also *Titus* fix'd his Quarters, and [illegible] ried along to the lower *Cæmpolis*, and so forward by *Cedron* to Mount *Olivet*, which on the *South*-side was enclosed [illegible] far as the Rock *Peristerion*, together with an adjacent [illegible] that overlooks the Vale of *Siloah*, thence it winded to [illegible] Westward, and so on the Fountain Valley, from [illegible] Place it run forward to the Sepulchre of *Ananus* the [illegible] Priest, inclosing the Mountain where formerly *Pompey* [illegible] encamped; thence it turned to the Northward, passing [illegible] to the Village called *Erebinthonicus*, and going yet farther it took in *Herod*'s Sepulchre to the *East*, and there [illegible] End of the Wall met with the other. The Compass [illegible] the Wall was thirty nine Furlongs; on the Out-side of [illegible] were thirteen Forts built, every Fort was ten Furlongs [illegible] bout; but the Miraculous Part of the Story was, That [illegible] Enclosure should be finished in three Days, which [illegible] very well have employed so many Months. When [illegible] Work was perfected, *Titus* posted Guards in every [illegible] that kept Watch all Night under Arms. *Titus* [illegible] performed the first Round of Duty, and *Alexander* [illegible] *rius* the second; and those who had the Command of [illegible] Legions, the third. The Watch and the Soldiers [illegible] by Turns, tho' some of them were constantly on the [illegible]

When the Jews were thus enclosed, they were put to the last Regime of Despair, the Famine swept off whole Families at once, and the Houses were spread with the Carcasses of Women and Children; old Men lay dead in the narrow Lanes and Passages, and the young Men walked the Streets like so many Ghosts. There was no Ceremony in burying the Dead, some wanted Strength, and others the Will to that Office: There was some that expired in the very Act of interring others, and some hastened away to their Graves to make sure of a Resting-place after Death, while they were yet living; and it is remarkable, that in the Depth of this solemn Misery, there was neither Groan nor Outcry to be heard, for Hunger had silenced all their Passions: They stood gazing with hollow Eyes and pale Looks upon those that expir'd before them. This City was now only a Grave of Silence, and the dead Bodies piled up together on Heaps in the Night-time. But yet the most deplorable Part of the Relation was the brutal Insolence of the Thieves, insomuch that the Famine was a Calamity far inferior to it: They made their Way into Houses that were no better than Charnel-houses, and there they stripped the Dead, and made themselves Sport with their Nakedness; they also made Experiments what their Swords could do upon the Bodies of those that were half Dead; though if any Person cried out for Help, and a Sword to dispatch himself, he was sure to be repulsed with Neglect and Cruelty. 'Tis farther observable, That as they were a dying, they still closed their Eyes toward the Temple, and were deeply concerned, that they should leave those Miscreants alive that had prophaned that Place.

When the People were no longer able to endure the Stench of the putrid Bodies, Orders were given to have them buried at the publick Charge; but for want of Places for that Purpose, those impious Wretches threw them down headlong over the Walls into the Vallies, which was so horrid and detestable a Spectacle, that *Titus* going round the Place, and finding the Ditches all fill'd with Corruption and Pestilential Vapour, he spread forth his Hands to Heaven, and made his Appeal, That it was none of his Pleasure to have it so. This was the State of the City at that Juncture. Now, while the Faction was thus guarded within

the Walls, it being impossible for them to stir out, [illegible] mans lived at Ease, and enjoyed themselves in the [illegible] of all necessary Provisions, which was brought to [illegible] of *Syria*, and the neighbouring Provinces; whereupon [illegible] veral of the *Romans* came up to the very Walls, and [illegible] their Plenty within Sight of the *Jews*; but tho' they [illegible] tantalizd after this manner, yet they remain'd insensible [illegible] ter all; so that *Titus*, out of meer Compassion to so [illegible] rable a People, resolv'd to throw up new Works, and dispatch the Business as soon as possible. The Materials were [illegible] difficult to provide, that were necessary to carry on the [illegible] terprise, for all the Wood near the City was already [illegible] down, so that they were forced to fetch Timber at the [illegible] stance of ninety Furlongs. Four Ramparts were erected more large than the former. *Titus* knew well enough, that he had the Faction at his Mercy, and he gave them to understand so much; notwithstanding they still proceeded without any Sign of Remorse, having not so much as the least Regard to their own Safety.

There was at this Time in the City a venerable old Man and a Priest, whose Name was *Matthias*: He was universally beloved by the People; the *Jews* it seems had been hard put to it by the Zealots after *John* had joyned with them, and this same *Matthias* mov'd for having *Simon* called in to their Assistance. This was complied with very unhappily without any Condition, and Precautions; *Simon* had no sooner got within the Town, but he treated this good Man as one of the worst of his Enemies; hereupon *Matthias* was arraigned and accused, for holding secret Correspondence with the *Romans*; upon this the Sentence of Death was past upon the Father and the three Sons, without hearing what they could say in their own Defence. All the Favours this good Man desired of *Simon*, for letting him into the Town, was, That he might be first executed; but *Simon*, to keep him the longer in his Pain, gave Order that he should be put to Death the last of them. This horrible Spectacle was expos'd to the View of the *Romans*, where *Matthias* was executed upon the Bodies of his Sons: *Simon* was not only content to put in Practice the Sentence, but a pure Frolick of Cruelty and Mockery, when he was [illegible] upon the Point to dye, *You would fain*, says *Simon*, *have* [illegible]

[illegible] to the Romans, and let them bring you off now if they [illegible]. But, to consummate the Barbarity, the Bodies lay all [illegible], by the Command of Simon.

Much about the same time there was *Ananias* a Priest, [illegible] to *Machalus*, and well descended; and *Aristeus* born in *Amaus*, a Secretary to the Council, who together with [illegible] more of the chief of the People were all put to Death. [illegible]'s Father was also put to Death, and by a special Proclamation, every Man was forbidden to come at him; and [illegible] this, it was made Capital for any Man so much as to [illegible] them.

It happened after this, That the Son of *Judas*, and an Officer who commanded in one of the Turrets, began to [illegible] to Heart the unmerciful Oppression of the *Jews*, and [illegible] mindful to look to himself upon this Occasion, he [illegible], took the first Opportunity, to discourse a Number of his trusty Friends to this Effect, *How long, says he, shall we stoop under the Burthen of this Tyranny? And what Hopes of Safety have we in the Service of so cruel a Master? The Sword and the Famine are both to be encountered, and the Romans are already as good as within the Walls. Simon, farther, is the most ungrateful amongst Men, though he [illegible] in the Fear of Punishment; notwithstanding that the Romans on the other Hand are certainly Men of [illegible] and Justice; so that in my Thoughts we have no more to do than to surrender up the Walls for own Safety, and the Safety of the Country; nor indeed has Simon any Cause to [illegible], only he suffers a little sooner.*

When the Matter was [illegible] to an Agreement, *Judas* [illegible] away the Remainder of the People to blind the [illegible], and prevent Discovery; and he, about the third [illegible] of the Day, called out to the *Romans* from the Turrets, and let them understand the Resolution they had [illegible], but the *Romans* gave little Regard to him; the *Tyrans*, however, drew some Troops up the Wall; but *Simon* in the mean time surprized 'em in their Project, and [illegible] the Guard to the Sword, tumbling their Bodies down [illegible] the Walls in the sight of the *Romans*. While *Joseph* [illegible] now walking up and down at the Foot of the Walls, [illegible] the *Jews* all the Service he could, he was [illegible] knocked down with a Stone, and the *Jews* [illegible]

making a desperate Sally at the same Time, had [illegible] carried him off a Prisoner, had not *Titus* sent a Party [illegible] rescue him. While this Skirmish lasted, *Joseph* was [illegible] ried off before he was well his own Man again. The [illegible] ction were overjoyed, and never doubted but *Joseph* [illegible] slain; and the Report passed current through all the C[illegible] and put the sober minded Inhabitants into great Consti[illegible] nation for the Death of their Patron, and their Mediator. The News was brought to *Joseph*'s Mother in Prison, and upon this Occasion the Women condoled with her; but indeed the Mother was not much the worse, nor the Fa[illegible] ction the better, for so soon as the Danger of *Joseph*'s Wound was over, he returned to his Post again, and gave them to know, that what they had done, should cost them dear[illegible] tho' all along he encouraged the People to Obedience. [illegible] seph's Appearance cast a Damp upon the Hearts and Resolu[illegible] tion of the Faction, tho' his Friends were immediately [illegible] fished, and looked very cheerfully upon it.

Upon this Extremity, there were several Deserters [illegible] went over to the *Romans*, some there were that [illegible] the Walls, others got out under the Colour of Pursuing [illegible] *Romans* with Stones; tho' indeed their escaping one Ca[illegible] mity in the Town, was follow'd with a worse in the Ca[illegible] For the Surfeits they got among the *Romans*, proved [illegible] ral to them, for being empty and pussed up with Drop[illegible] Bellompues, they were ready to burst with the little [illegible] could eat, but the most deplorable Part of the Story is [illegible] to come.

When the *Jews* were in the Act of searching for Go[illegible] there then was a Fugitive surprisd among the *Syrians*, [illegible] had swallowed some Gold which passed through him; [illegible] the Faction put all the People to the Search, and there [illegible] shortly such Plenty of Gold found, that twelve A[illegible] were now worth as much as twenty five before. This [illegible] gavery run quite through the Camp, that the Deserters [illegible] concealed Gold in their Guts; upon this Intimation the [illegible] rians and *Arabians* ript up two thousand Bellies in one [illegible] for the Love of the Treasure; which I reckon upon a [illegible] most Inhumane Butchery that was ever heard of.

Titus was first suspected at the Inhumanity of this A[illegible] that he had certainly ordered his Horse to put all the [illegible]

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[illegible] had not the Number of the Guilty exceeded so far [illegible] of the Slain. However, his Officers were call[illegible] together, as well Auxiliaries as Romans, and when Titus found that several of them had been concerned in this [illegible], he began an Expostulation with them after this manner: *Is it possible*, says he to the Romans in the first place, *that any Soldier of mine should be found guilty of so inhumane a Cruelty, for an Advantage which was doubtful and uncertain, and not blush at the very Thought of such a Purchase?* Then again to his Auxiliaries, *Can you think it reasonable*, says he, *that the Murders, and Insolencies, and Inhumanities of the Arabians and the Syrians in a foreign War, where they indulge to themselves all manner of Licentiousness, should be imputed to the Romans, and all the Malice of the one laid at the Door of the other?*

But because *Titus* could not altogether excuse his own People, he put it up, threatning Death to any Man that should offend in the same Case for the future. The Legions were also appointed to make Search after the Persons suspected; and he himself would have the hearing of the Causes; but, alas! when a People are hardened once in their Wickedness, the ordinary Means to reclaim 'em, prove their utter Ruine; and what *Cæsar* had so severely prohibited, was notwithstanding practised upon the *Jewish* Deserters in secret; only the Customs they had gotten was [illegible] enough, for as soon as the Fugitives were come over, they made sure that none of the *Romans* should be within Sight, and then ript up the Bellies of the *Jews* for the cursed Booty; and when they had done, their vain Hopes were all they found. However, these horrid Practices terrified the *Jews* out quite of all Thoughts of Desertion.

At this Time the Pillage failing, *Julian* made his Advance to Jerusalem, seizing on his own life [illegible] Obligations and [illegible], with a number of [illegible] Vessels, as Cups, [illegible], Tables, &c. that were dedicated to the Service of [illegible], and those very Gifts which [illegible] had appropriated to the Service of [illegible] [illegible] *Julian* also [illegible] [illegible] Liberties with [illegible] [illegible] that those who [illegible] for the [illegible],

[illegible] covered with dead Bodies; the Air tainted, and the Passages filled up with Carcasses that were trained [illegible] Foot, like the Ruines of a Field of Battle; and this [illegible] the least Consideration how soon it might come to [illegible] their own Case. The Beginning was with cutting [illegible] Thrones, and then they advanced from an [illegible] to a Foreign War, as if the Divine Providence had [illegible] haste enough to finish their Destruction; for the [illegible] was not so much upon their Hopes of [illegible], as out of a pure Transport of Despair. The *Romans*, as was [illegible] before, were hard set to furnish themselves with [illegible] to finish the Work; tho' after all the Wood was [illegible] down within ninety Furlongs of the Place, they had [illegible] their Platforms in one and twenty Days. But [illegible] there was never so dismal an Alteration from a Para[illegible] to a meer Desart, and instead of the most delicious [illegible] under Heaven, for curious Gardens and Places of [illegible] and Plantations, not so much as a Tree left stand[illegible], or a Cottage to be seen, but all was covered with the [illegible] Marks of Desolation and Ruine, so that Strangers [illegible] could not forbear to weep, when they saw the [illegible] between the *Old* and the *New Jerusalem*, for the [illegible] had so far disfigur'd the place, that it could scarce be [illegible]; and some people enquired for *Jerusalem* in the [illegible] of the City.

When the *Romans* had thrown up their Mounts, both [illegible] and the *Jews* were equally concerned for the Event: [illegible] the Business of the *Jews* was either to destroy them[illegible], or to lose the City; and if the *Romans* had receiv'd [illegible] one Disappointment more, they had been quite put out [illegible] all Condition to repair their Works, for there was no [illegible] Wood to be gotten, and the Soldiers were harrassed [illegible] Service and Fatigue. Notwithstanding the *Romans* all [illegible] while were more sensibly touch'd with Compassion for [illegible] Calamity of the *Jews*, than the *Jews* were for themselves, [illegible] had yet some sort of a fatal Courage left in the Face of [illegible] their Difficulties; but indeed when the *Romans* found to [illegible] Cost, that the Wall was firm against all the Force of [illegible] Machines, and that they themselves were worsted by [illegible] *Jews* at Hand-blows, their Hearts began to sink within [illegible], especially upon this Account, that they were [illegible]

[illegible] an Enemy, who instead of being discouraged [illegible] all the Extremities of War and Famine, rather gather [illegible] rage under the Opposition they met with, and the [illegible] they felt. *What would not these People dare to do, [illegible] Romans, if Fortune were on their side, seeing they [illegible] themselves with such Bravery, in Despite of all the Ex[illegible] ties of Hardships and Opposition?* Upon this Experi[illegible] the *Romans* doubl'd their Guards.

John and his Men, in the Castle of *Antonia*, did all [illegible] was possible before the Rams began to play to prevent [illegible] Breach; but they lost their Labour, for their great Des[illegible] of setting Fire to the Mount with Torches, came to [illegible] at all; for the Truth of the Story is, that they did not [illegible] have themselves according to the Rules of Discipline; [illegible] so were forced to retreat, and as they fell short of their [illegible] Success in such Cases, the *Romans* almost outacted them[illegible] selves, by placing such strict Guards upon the Bulwarks, [illegible] there was no Possibility of doing them any Hurt by Fi[illegible] and besides this, they were resolved to a Man rather to [illegible] upon the Spot, than receive so irrepairable a Loss as this [illegible] their Works and Machines, and the Post where they [illegible] for nothing could have put the common Soldiers to gre[illegible] Confusion, than to see brave Men baffled by the popular O[illegible] rage of the *Jews*: So that still as the Enemy advanc'd, [illegible] *Romans* received them with Darts; and the first Man [illegible] fell was an exemplary Terror to the second, and served [illegible] a Warning. Then again, those that in a manner threw the[illegible] selves upon the *Roman* Weapons, some of them were [illegible] prix'd at their good Order and Discipline, others march[illegible] off with their Wounds, and in fine all of them quitted the[illegible] Ground; every Man laying the Blame upon his Fellow.

The Attack was made the first Day of the Month *Tam[illegible]* [illegible], and the *Jews* being gone off from the Tops of [illegible] Wall, the *Romans* advanced with their Rams towards *An[illegible]* [illegible], in despite of all the *Jews* were able to do with [illegible] with Sword and Stones; not but that the *Jews* had a [illegible] Dependance upon the Strength of their Walls against [illegible] Force of the battering Rams, tho' they did all they [illegible] able that the *Romans* might not fix their Machines. [illegible] [illegible] of Management gave the *Romans* Suspicion that [illegible] [illegible] was in Danger, because the *Jews* began to stir [illegible]

[illegible] to that one. After all, the Battery was continued, and [illegible] fortify'd themselves with their Buckles against [illegible] and Stones that came from above; but seeing their [illegible] did not meet with Success, they betook themselves to Digging and Mining, and when they had loosen'd some Stones, which gave them some hopes of a Breach, whereupon both Parties took a little Respite. Whilst the Truce (if I may be allow'd to call it so) continu'd, that Part of the Wall which *John* had undermined to destroy the former Ramparts, fell down unsuspected. The *Jews* took the same Courage to themselves upon this Accident, as if *Antonia* had been still their own; and the Joy of the *Romans* was quickly over, when they had the sight of a new Wall, which *John* had rais'd within the other, only indeed the new Wall could not be suppos'd so firm as the former, tho' the Height of it was such, that there was no scaling it with safety.

Titus upon this new Emergency, bethought himself how much fair Words could work upon the Minds of Men of Arms and Honour, with this Project in his Head he summon'd the Flower of his Army together, and spake to them to this Effect: *My courageous Fellow-soldiers, Where there is no Danger, there is no Necessity for Encouragement; neither would it become me to make an Offer of it, or you to take it. The Work will be difficult enough I confess to Master this Wall that we have yet before us; but Courage and great Souls were given us for a glorious Exploit, and Death is something of an Advantage when 'tis follow'd with the Reward of immortal Fame; and farther, you need not doubt but it shall be my Care to reward those that deserve it. Think but of the Insuperable Patience of the* Jews *under all their hard Fortunes, and what can be more Ignominous to the Warlike* Romans, *that make War their very Study that they follow in time of Peace, and are so accustom'd to Conquest, that 'tis grown almost natural for 'em to overcome; and after all these Considerations to be beaten at last, by those that have the Providence of God engag'd against 'em, and nothing to support them all the While, but their own Despairs. The Ruin of their Walls, the Sections, the Famine, and the Siege, all of them give sufficient Proof of the Calamity they are at present reduc'd to. It will be far below us therefore to truck'e to our Inferiors, and neglect the Opportunity which Heaven has put into our Hands. Shall*

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the Jews, that have been bred up in Slavery, and consequently have little either Honour or Credit to lose upon that Score; shall these, I say, have Courage to Charge into the very middle of the Roman Army, and look Death in the Face? And shall we on the other Hand, that are effectually the Lords of the Universe, lye idle, without making one bold Attempt upon our Adversaries, and wait thus in our Arms till the Famine shall give us an inglorious Conquest? If we do but take Ammonia once, the Town is as good as our own; or in case we should meet with some Resistance from within, which I do not expect, it cannot be worth either speaking or taking the least Notice of, seeing the Advantage of the higher Ground has laid our Enemies at our Feet. I do not pretend here to run over the Catalogue of all those Heroes that have fallen in the Field of Battle, and thereby have purchas'd themselves a Place in the Memory of the Ages yet to come. As for such, the most object of Wretches, that think of going down Body and Soul into the Grave; I only wish them an Exit suitable to the mean Temper of Mind, which they'll carry with them. There's no Man of Sense, and any Degree of Knowledge, that can be so far Ignorant of the State of Souls departed, as not to understand, that those who fall by the Fate of War, are immediately fix'd among the Stars, and thence make their Appearances, and shed their Influences upon Posterity like good Angels, that they may thereby prepare them for the State of Happiness.

But for those that dye off the Stage in a natural Way, their Souls from that very Instant are buried in Darkness, tho' they were never so pure, and thenceforward their Names and Memories sink for ever, and are utterly forgotten. Now since Death is inevitable: and to dye by the Sword is both easie and honourable: How mean and contemptible would it be, to withdraw the Use of a Life from the Service of the Publick, which is more than the Debt of Nature, and what a Man owes to the Safety of his Country?

What I have said, may seem, as if I look'd upon the Storming of the Wall to be certain Death; but it is undoubtedly true, that Danger is always overcome by Resolution, and that does not fear, can never despair. The Fall of the first Wall has opened a free Passage to the second, which will also shortly be surrendered, if you do but stick together, and support

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[illegible]. Only stand firm; and your very Numbers will [illegible] you; one hour's but you may carry the Day without [illegible]. You must prepare, however, to maintain your Ground; [illegible] assure yourselves, that upon the least Advantage, either [illegible] or Stratagem, they will never be able to withstand [illegible]. And for him that first Mounts the Breach, it shall be [illegible], whether he lives or dies, to Crown him with Re[illegible] and Honour.

This Discourse of *Titus* cast such a Discouragement upon the Spirits of his Men, that not a Soul of them had the Boldness to answer the Design of the Speech, save a *Syrian*, whose Name was *Sabinus*, being a Soldier of the Guards, and a Man noted both for Execution and Courage. He had a Soul, that, as one may say, was too large for his Body; [illegible], when *Titus* had done, made his Address to him to this Purpose: *I do here make an Offer of myself to Cæsar with all Freedom, for the first Man that shall make the Assault: If Titus's Fortune do but answer the Good-will of Sabinus, all will be well; or if I miscarry in this Adventure, what I shall lose on one hand, I shall gain on the other, by laying down my Life for Cæsar, which makes it amount much to the same, whether I dye or live.*

[illegible] soon as he had deliver'd himself thus, with his Sword in his right Hand, and his Shield over his Head in his left, he advanc'd toward the Wall, about the sixth Hour of that Day, only with eleven Men after him, that follow'd out of pure Emulation. *Sabinus* in this Attempt encounter'd all the Stones and the Shot of the Enemy with a Bravery that [illegible] more than Humane; and several of those that were [illegible], were knock'd down in the Heat of the Enterprise; but that did not discourage *Sabinus* from pursuing the Attack in the very Face of all the Darts and Arrows that were discharg'd at him, till he had almost mounted the Breach, and forc'd the *Jews* to abandon the Place for fear of a greater Inforcement; at last indeed, to show the Malicity of Fortune, when he was just upon finishing the Enterprise, he was born down with the Fall of a Stone, and the [illegible] seeing him lye all along in a manner senseless, they [illegible] upon him with all their Darts; and yet he sought, and [illegible], and kill'd several upon his Knees, till he had not Strength left him to wield his Sword any longer, and so [illegible] his last; tho' his Death was as Great and Glorious

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as his Life; and in short, he fell not alone, for three of his Fellows were crush'd down with Stones, and eight more were carried off wounded to the Camp. Two Days after this Action, about twenty of the Guards of the Platforms, with some others, were gotten together, and in the dead time of the Night they made a silent March of it over the Heaps of Ruine, as far as *Antonia*, and there was no Opposition from the Out-guards, for they were all fast asleep, who had, every Man of them, their Throats cut in an Instant; and so soon as they had taken Possession of the Wall, they sounded a Trumpet, which gave the Alarm to the other Guards, who supposing the *Romans* to be very numerous, fled immediately upon it. *Titus*, when he had receiv'd this Notice, put himself at the Head of his best Troops, and made his Way over the Ruins. This was so great a Surprize to the *Jews*, that some of them took their Way to the inner Temple, and others to the Mine that *John* had wrought, to destroy the *Roman* Works; but the two Factions that belong'd to *John* and *Simon*, giving all for lost, if the *Romans* shou'd surprize the Temple, there wou'd ensue a very bloody Combat upon it, the one Side fighting for Victory, and the other for Life: Darts and Launces were at this Extremity thought of little Service, because they would not dispatch a Man soon enough; so that the Sword was the only Weapon they employ'd. In this Hurry and Tumult there was no e cou'd distinguish betwixt his Friend and his Enemy: The Slaughter was great on both Hands, and the Ground was covered with Arms and Carcasses, for there was no Possibility left for either Flight or Pursuit; there was neither Rank nor Discipline observ'd, and nothing was heard but the Confusion and Outcry of a mix'd Multitude. The Front of the two Armies must at this Juncture, out of meer Necessity, either kill or be killed, for they wanted Room to retreat. The Skirmish lasted ten Hours; but at last the Obstinacy of the *Jews* got the Day of the *Romans*, for they knew 'twould be their last Effort they could make, if they lost it. The *Romans* in short were well enough content they had taken *Antonia* with no more than a Part of the Army, for those they had the greatest Dependance upon were not as yet arriv'd.

At this time there was one *Julian* born in *Bythinia*, a Comarian, and a Man perfectly well accomplish'd for all

[illegible] Purposes: As this *Julian* was standing with *Titus* [illegible], and the *Romans* already giving Ground to the [illegible], he took the Opportunity, and making a desperate [illegible] among the thickest of the Enemy, he gave them [illegible] in his single Person to the very innermost Corner of [illegible] Temple. This Action had so much of Miracle in it, [illegible] they thought there was certainly more than Flesh and [illegible] in the Man. *Julian* however pursu'd his Advantage, [illegible] and putting vast Numbers to the Sword. No[illegible], in short, could have made a more agreeable Specta[illegible] to *Cæsar*'s Friends, and a more gloomy one to his Ene[illegible]; but, alas! the Fatality that pursu'd him! For having [illegible] Shoe, studded with Nails of Iron, and being in his full [illegible] upon the Pavement, he catch'd a Slip, whereupon [illegible] *Romans* rais'd an Out-cry, and the *Jews* at the same [illegible] return'd upon him with Darts and Swords, and still [illegible] he fenc'd 'em off with his Buckler, and strove to reco[illegible] his Feet, he was born down with Numbers; and yet such [illegible] the Temper and Truth of his Arms, that when that they [illegible] him at full Length upon the Ground, it was yet dis[illegible] for them to dispatch him; but at last, what through [illegible], and the loss of Blood, and not a Mortal to [illegible] him, he was forc'd to give way to Death.

This Misfortune went to the very Heart of *Cæsar*, for [illegible] he had a great Value for the Life of so brave a Man, [illegible] for the present it was impossible to relieve him; Not[illegible]standing there were only some a small Distance off, that [illegible] have done it, if they had found the Courage to make [illegible] Attempt. The *Jews* carried off the dead Body, and [illegible] they had put the *Romans* to a second Rout, they per[illegible] shut them up in *Antonia*. Those of *John*'s Party that [illegible]'d themselves in this Action, were *Alexas* and *Gyp*[illegible]; and in the Faction that belong'd to *Simon*, there [illegible] *Malachias*, and *Judas*, Son to *Merton*; *Jamis*, a Cap[illegible] of the *Idumæans*; *Simon* and *Judas* the Sons of *Jair*.

[illegible] had now fix'd his Resolutions of laying *Antonia* in [illegible] and levelling the Place for a commodious March to [illegible] Body of his Army; and understanding, that on [illegible] Day of the Month *Panemus*, the usual Solemnity [illegible] return'd, and the Jews being in no Capacity to [illegible] the Day for want of a Congregation, which went

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to their Hearts, he employ'd *Joseph* another time with a Message to *John*, to know whether he would put the [illegible] to the Issue of a fair Battel; and if he consented, he [illegible] produce what Numbers he pleas'd, upon this Proviso, [illegible] the City and the Temple were not left nak'd and expos'd [illegible] common Ruin, and that the Name of God and his Wor[illegible] shou'd no more be so abominably prophan'd; and wi[illegible] he gave him leave to restore the Religious Services wh[illegible] had now been discontinu'd, and to make choice among [illegible] *Jews* of whom he pleas'd to officiate.

Joseph was so zealous to discharge this Trust to [illegible] Advantage, that he did not only deliver the Matter to *J*[illegible] n'one, but mounting an Eminence, he communicated [illegible] Pleasure of *Cæsar* in *Hebrew*, to the *Jews* in common, [illegible] treating them to lay to Heart the Calamity of their Co[illegible] try, and to prevent the burning of the Temple itself, [illegible] fore the present Opportunity should outslip them.

Joseph, in short, had but a sorry sort of an Audience [illegible] them, and *John* after several virulent Speeches told *Jose*[illegible] *King* if *Jerusalem* was the City of God, there was no [illegible] ger of it. *No Question of it, answer'd Joseph, you* [illegible] *made Conscience to keep all things pure, and to pay your* [illegible] *and Obedience to that God from whom you expect your* [illegible] *Won'd you not reckon that Man as one of the worst Ene*[illegible] *that should rob you of your daily Bread? And yet you* [illegible] *no Scruple to rob God Almighty of his daily Sacrifices and* [illegible] *lations. And seeing the Master stands thus, you can have* [illegible] *Quarrel with the Romans, but only for taking up Arms* [illegible] *Defence of God's Worship, and of your own Laws, which* [illegible] *have suppress'd. Never was there so miserable a Degener*[illegible] *of Religion and a Civil State! Those who are your Ene*[illegible] *and Strangers, do perform the Offices of Friends, whilst* [illegible] *are more cruel to yourselves than Barbarians, tho' you* [illegible] *Jews both by Blood and Education. However, Repentance* [illegible] *is not out of Season, tho' the Case be desperate. That* [illegible] *of Jechonias, the King of the Jews, might encourage* [illegible] *this Respect, who, when Jerusalem was besieg'd by the* [illegible] *lonians, left the Town out of Choice, before 'twas forc'd to* [illegible] *render, and gave up himself and his Relations as Hostages* [illegible] *save both the City and the Temple. The very Name and* [illegible] *nour of that Prince is had in Memory to this Day, and celebr*[illegible]

[illegible] Anniversary Solemnity. I cannot recommend you to [illegible] Precedent, and more pertinent to the pre[illegible]; Let your Offence and your Danger be what it [illegible] I dare stake down one Life for another, that the Ru[illegible] will yet forgive you. Think well with yourselves, who [illegible] is that advises you, and to whom I give this En[illegible], what moves me to all in this Affair, and in [illegible] Name Leave. Forbid it, Heaven! That I should ever [illegible] to become so mean, as to forget what I owe the Place [illegible] I was born, and to the Laws and Rights of my own [illegible]: And after all this, what Returns do you make me, [illegible] Indignities, fresh Injuries and Railings; and indeed [illegible], I'm half perswaded, is not yet so ill as I deserve, for [illegible] to save a People whom Fate and Providence have [illegible] to Ruine. What can be more evident, than those fre[illegible] Predictions which we have in History concerning the De[illegible] of this calamitous City? And that the time of it is [illegible] are replish'd, when the Jews shall raise an intestine War [illegible] their own Bowels. This now is so far come to pass, that [illegible] your Houses and Temples are polluted with the Blood of your [illegible] Tribes. And all this is nothing else but the Hand of God [illegible] has punished the Jews by the Hands of the Romans, which [illegible] Probability will issue in the Ruin of the City by Fire.

[illegible] Joseph con'd proceed no farther for Tears and Sobs, which [illegible] on Admiration in the Romans at his Tenderness, and [illegible] Humanity of his Nature; but the more that Joseph lo[illegible], the more implacable and obdurate were John and [illegible] Associates, insomuch that they began to contrive a State [illegible] Joseph. Notwithstanding this Discourse wrought effec[illegible] upon a great Number of the Nobility; several also of [illegible] Factions would gladly have gone over to the Romans, [illegible] they found their Case to be so desperate, but they [illegible] not move for fear of their own Guards. Some in[illegible] had the Courage to take the Opportunity, and give [illegible] Companions the slip, amongst which were the High [illegible], Jesus and Joseph, with the three Sons of Ismael, who [illegible] at Cyrene, and four of Matthias's Sons, and [illegible] of another Matthias, who before this had made his [illegible] to the Romans. These were also great Numbers that [illegible] with the High Priests, and were graciously [illegible], and that Story for the [illegible] Captive, [illegible] a

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this, that the Sanctuary is prophan'd with Murders, and [illegible] kind of Inhumane Cruelties? How comes the Temple to [illegible] defil'd with both foreign and domestick Blood. I make my [illegible] to the Gods that are both worshipp'd in my own Com[illegible] to your High Priest, and to the Jews that fled, to our [illegible] Death and Famine, and finally to your very selves, [illegible] I am altogether innocent of these Inhumanities. And far[illegible], I do promise, by all that's Sacred, that if you will but [illegible] comply, and forsake this holy Sanctuary, no Man shall [illegible] approach, or offer it any Violence; however, I am resolv'd [illegible] protect the Place, whether you will or no.

Titus, on this Occasion, made use of Joseph for his Inter[illegible]; but the Faction took the Fairness of his Words by [illegible] wrong Handle, and concluded they came from Fear, [illegible] than any Inclination to Mercy; and upon this Mi[illegible] the Jews grew more insolent than before.

Upon this Titus took up the Resolution to carry on the [illegible], tho' it was contrary to the Goodness of his Nature; [illegible] being now within the Walls, he had not room enough [illegible] draw up his whole Army, so that he detach'd the Num[illegible] of thirty out of each Company, and a Tribune at the [illegible] of every thousand, and Cerealis to command in chief: [illegible] Detachment was to have fallen upon the Guards of the [illegible] about the tenth Hour of the Night, and Titus him[illegible] was to have led on the Attack; but a Council of War [illegible] call'd, 'twas the Opinion of all the Officers, that Ti[illegible] should rather post himself upon Fort Antonia, whence [illegible] might see how his Men behav'd themselves, without [illegible] himself within the Compass of Danger; beside [illegible] it would inspire the Soldiers with new Life and Cou[illegible], to fight under the Inspection of Cæsar.

[illegible] was at last persuaded to comply with the common [illegible], and so retir'd to a watch Tower in Antonia, whence [illegible] had the whole Scene of Action before his Eyes; not[illegible]standing he gave strict Orders to his Officers, that they [illegible] take particular Notice who behav'd themselves ac[illegible], that they might be rewarded or punished ac[illegible]. These Preliminaries were no sooner fetled, but [illegible] was appointed to make the Assault. The Romans [illegible] with their Enemies sleeping this time, but the [illegible] Guards came immediately to Blows, and with

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Valor and Courage they rous'd all their Fellows, and [illegible] in Battle, had what Assistance to second them: The [illegible] more repell'd the Fury of the first Shock with [illegible] Bravery, but the *Jews* that follow'd to the Skirmish fell [illegible] lamentably, and being in the Dark, they could not [illegible] their Friends from their Foes, but were only led [illegible] the Impulse of Rage and Fury. The *Romans* all the while [illegible] their dismounted in miserable Order under the Cover of their [illegible] Bucklers, and knew one another pretty well by the Word [illegible] Signal, so that they fell on well enough, and the *Jews* kill'd [illegible] more of their own Men than the *Romans* could do. But [illegible] soon as they had Day-light, they were sensible of their [illegible] Error, and bestow'd themselves to a more ready way of [illegible] hewing, and so handling their Darts and Arrows. Both [illegible] Sides were now as fresh and vigorous as if they had been [illegible] doing nothing all the Night. The *Romans* knew well [illegible] enough, that they fought under the Eye and Inspection [illegible] their General, so that there was a noble Emulation who [illegible] should do best; and the *Jews* at the same time had their Triumph and their Lives at Stake, with the Tyrant *John* [illegible] very foremost among them, who fought with [illegible] Words, and encouraged them with Blows and Menaces. The Combat was made of it Hand to Hand, beg with various Fortune [illegible] sings both backward and forward, because they had no room [illegible] for either Flight or Pursuit. *Antonia* was now the very Theatre of the Battel, where *Titus* and his Friends [illegible] the Spectators of all their pains, who call'd out to them [illegible] Assist one while to Stand their Ground, another while to [illegible] follow their Advantage as they saw Occasion. This Battel [illegible] lasted from the ninth of the Night, to the fifth of the Day following, both Sides standing to their Grounds. There were [illegible] among the *Romans* that behav'd themselves worthy of the Names of Heroes; but the more remarkable of the *Jews* were these, in the Party of *Simon* one [illegible] *dus*, Son to *Merias*; and *Simon* the Son of *Josias*; *Josias* the Son of *Sosa*; and *Simon* the Son of *Gabbias*. Among *John*'s Men were *Gyphteus* and *Alexas*; and of the Zealots [illegible] was *Simon* Son to *Jair*.

Within the Compass of Seven Days after all the Wood [illegible] Materials were brought up to the Romans, and a Mound [illegible] thrown up, all things [illegible] to march upon the Wall, [illegible] they began to work immediately, and cast up four [illegible]

[illegible] first was rais'd over-against the Corner of the Inner [illegible], that looks North and East; the second was thrown [illegible] against the Gallery to the Northward between the two [illegible]; the third was rais'd toward the West Porch of the [illegible] Temple; and the fourth toward the North Porch: [illegible] the Labour of these Works were almost infinite, seeing [illegible] the Materials were fetch'd at the Distance of a 100 Fur[illegible] from the Place, beside the many Surprises they met [illegible] on the Way, for the *Romans* were often too regardless, [illegible] the Jews were rash and bold, especially in this Extremity.

It was a common thing with the *Romans* when they went [illegible] Foraging, to turn their Horses loose, and the *Jews* fre[illegible] upon such fair Opportunities would make a Sally [illegible] carry them off. This happen'd so often, that *Titus* [illegible] at last to take Notice of it, and imputed it to the [illegible] of the *Romans*, not to the daring Industry of [illegible] *Jews*: And thus far his Thoughts were in the right, for [illegible] putting one Man to Death for the loss of his Horse, [illegible] Soldiers never parted with their Horses after. The [illegible] being now rais'd, and the *Romans* in a Condition [illegible] mount their *Works* against the Temple, there was a Rab[illegible] of the Faction that came out, and made an Effort of [illegible] Power upon the *Roman* Guards towards Mount *Olivet*, [illegible] Hopes of either taking them at unawares, or finding them [illegible] or drawn off from Duty: The *Romans* saw the Storm [illegible], and so taking the Hint in time, made a Produce [illegible] all the Strength they had in that Place, and so put a stop [illegible] a more daring Attempt they had projected upon the [illegible]; though when all was prevented that was possible, it [illegible] to a bloody Battel, and there were great Actions on [illegible] sides; for the *Romans* valu'd themselves upon the Cre[illegible] of their Honour and their Courage; and the *Jews* flat[illegible] themselves by false Hopes into a kind of mistaken Va[illegible]: One side fought for Fame, the other out of pure No[illegible]; for the *Romans* look'd upon the *Jews* as noos'd es[illegible] at this time, so that they could never have wip'd [illegible] the Disgrace, if they had suffer'd the *Jews* to have [illegible] back again; who on the other hand had no way to [illegible] themselves, but by Force of Arms.

[illegible] has a wonderful Story of a *Roman* Cavalier, *Peda*[illegible] by Name, which is thus: The *Jews* being once put to the

the Rout, and pursu'd by the *Romans* into the Valley, [illegible] *Pedanius* pursu'd after them full Speed, and overtaking [illegible] young Man very corpulent and heavy arm'd, he took him off his Horse, by one Leg, in the middle of his Career, and carried him Prisoner in this manner as a Present to *Cæsar*. *Titus* had both the Address and Strength of this Man in high Esteem.

To return, the *Jews* found themselves to grow weaker and weaker very sensibly every Day, and the War to be better the longer it lasted, and the Danger began to threaten the Temple itself, so as Men do in Cases of spreading Distempers, they began to set fire to that Part of the Temple-gallery which stretch'd from North to East, and stood opposite to *Antonia*, where they soon made a Breach of twenty Cubits length; so that with their own Hands they wrought the final Destruction of the holy Place; when the Fire [illegible] was put to the Gallery had destroy'd the full Compass of sixty Cubits, the Jews pull'd the Roof off of it; and [illegible] proceeded to cut off all Communication with *Antonia*, [illegible] all this while they might have sav'd the Temple, if they would; but the Prevention of imminent Danger was [illegible] they aim'd at; there happen'd some Skirmish or other daily, the Enemies being now so near, and the Temple [illegible] maining as the Prize of Victory.

At this time there was an ill-look'd dwarfish Figure of a Man that was a *Jew*, he was despicable in the Regards of Fortune and Family, and *Jonathan* was his Name: This Fellow went a rambling one Day to the Monument of *Jo*[illegible] the High-Priest, and there he began to talk at a vain-glorious Rate of himself, and gave the Challenge to the best [illegible] in the *Roman* Army to meet him with his Sword in Hand; there was no Body to take him up, for some despis'd him, and others, as it is frequent in those Cases, were afraid of him; some they said were not for fighting with a Man that had a mind to die; others would not answer a Challenge from those that are in Despair, and regard neither God nor Man; beside, there was no Honour to be won; and a Brute and a Man were great Odds: However, when he had [illegible] a long time, and had been throwing the Cowardice of the *Romans* in their Teeth, there was one *Prudens*, an [illegible] sort of a *Roman Cavalier*, that stept out, which made [illegible]

enough for the Spectators; this Fellow advanc'd in a
kind of Contempt of the *Jew*, and getting a Stumble,
made his own Advantage of it, and kill'd him be-
fore-hand; when the Deed was done, he trampl'd upon
him, and began to vapour with his Buckler in his left,
his Sword in his right Hand, and at the same time in-
sulting the *Romans* at an unsufferable Rate; but whilst he was
in the height of his Exultation, *Priscus*, a *Roman* Centurion,
run him thro' the Heart with an Arrow; so that he drops
down upon the Body he had slain himself. This put both
the *Jews* and the *Romans* into a Clamour, tho' the Master
look'd upon only as a just Judgment upon *Jonathan* for
making a Boast of his Merit, when 'twas Fortune had done
all the Obligation.

The Faction within the Temple was now at an open War
with the Soldiers that were plac'd upon the Mounts, and on
the seventeenth of the Month the *Jews* began to think of
their Stratagem: They fill'd up the Roof of the Western
Porch, betwixt the Timber and the top of it, with a great
quantity of dry Wood, *Bitumen*, and Sulphur, so that upon
the Entrance to give way when the first Attack was made,
they suffer'd themselves to be beaten out of it; whereupon
the Company of rash inconsiderate Fellows among the *Ro-*
mans follow'd 'em close; tho' some were a little more pru-
dent and apprehensive: However, they had no sooner seiz'd
the Porch, and, as they thought, carried all before 'em,
but the *Jews* put fire to't, and all was in a Blaze in an in-
stant, to the Amazement even of those that were happily
out of the reach of it, and the most dreadful Horror and
Confusion imaginable, to those who were engaged in it;
some plunged down into Wells and Pits, others leap'd head-
long from the Tops of their Houses, and some ran this, and
some that Way: some were smother'd in the Flames, and
others cast themselves upon their Swords, that by one Death
they might prevent another.

This miserable Spectacle went to the very Heart of *Cæsar*
and mov'd him with a very tender Compassion to the Ca-
lamity of such a Miscarriage; not but that he was highly
offended at the Rashness of his Men to venture upon such
an Attack without Orders. But, however, they had this to
excuse the Loss of their Lives, that *Cæsar* pitied them

for

for they could see him ceiling and labouring here and there, and doing all that was possible for their Relief; and at the time every single Instance of his Assistance was esteem'd as a Memorial of lasting Honour.

As for those that escap'd the Fury of the Flames, they were yet besat by the *Jews*, and after a vigorous Resistance, every Man among them was put to the Sword. A world of brave Men there was that fell by this Stratagem; but none greater than one *Longus*, whom we cannot overlook in this Place. *Longus* was a *Roman*, and in the Heat of his Youth, and the *Jews* found him a very dangerous and daring young Man, yet they had no way to cut him quite off, unless they could get him among 'em, upon a Promise that he should return safe; his Brother *Cornelius* took Notice of it, and call'd out to him, that he should do nothing, that the *Romans* or himself should have reason to repent and be ashamed of. Upon this, *Longus* drew his Sword in the Sight of both Parties, and put an end to his Life.

There was also one *Antonius* that deliver'd himself from the Flames by Artifice; for when he was reduc'd to Extremity, and seeing a Comrade of his own within Call, *Catch me*, said he, *in thy Arms, and so break the Force of my Fall*; the other upon this dispos'd himself to receive him, but the Weight of *Antonius* crush'd his Fellow to Death.

This Misfortune was a great Discouragement to the *Romans* for the present, but it did them this Service, that they afterwards kept themselves upon their Guard against the Sleight of the *Jews*: The Porch was destroy'd as far as the Tower which *John* had rais'd in his War with *Simon*, and the *Jews* after the *Romans* were effectually dispatch'd, they broke down the rest.

On the next Day the *Romans* also put Fire to the North Porch, and so carried it before them to the Eastern Porch, which over-looks the *Valley of Cedron*, from the Top of a Precipice which will turn a Man's Brains to look down.

This was the Aspect of Matters about the Temple; as for the City, it was well nigh without Inhabitants, which the devouring Famine had dispatch'd. In every Family there was a War where Meat was but suspected; and a piece of Bread at this Season won'd have broken the tenderest Friendship in Nature. Those that to all appearance were at their last [illegible]

could not yet be believ'd that they died of Hunger; for the very Bosoms of those whom the Famine kill'd, were yet search'd and rifl'd in hopes to find a Loaf, or a little Bread.

There was a certain Woman from beyond *Jordan*, whose Name was *Mary*, the Daughter of *Eleazer*, she fled with several others in Company, and taking *Jerusalem* for a Place of Refuge, where she had the Fortune among others to be besieged: The Tyrants robb'd and stript this Lady of all that she brought publickly along with her, which was of any considerable Value, and for other Things that were conceal'd, her House was daily broken open. Upon this hard Usage the Woman fell with very bitter and most outragious language upon the Faction, and yet by all the provoking Means she could make use of, she could not prevail with 'em to put her to Death. In this Extremity, when she had nothing for the Support of Life, she resolved upon the most unnatural Method that was ever heard of.

She had a suckling Child lying at her Breast, which she snatch'd up, and looking compassionately upon it, *What*, says she, *can I do to thee, thou most unfortunate Infant, that has been brought into the World under three of the most dreadful Judgments, as Famine, Rebellion, and War; Which of the three shall I reserve thee for? The Romans I believe would give thee thy Life, but not thy Liberty along with it. Famine will certainly prevent Slavery; but for the present Tyrants, thou wilt find them worse beyond Comparison than the other two. What better Office art thou in any Captivity to pay to thy starving Mother, than to supply her with a Meal's Meat! and so to put the* Jews *almost to the Blush with the Horror of the Fact, and to crown all their Crimes with the only one that is truly execrable, and wanting to the Perfection of their Misery.* With these Words she kill'd her Child, dress'd and eat one half for the present, and the other she kept cover'd up to regale herself a second time. The Faction soon perceiv'd the smell of Inhumane Cookery, and so came forthwith to the Woman's House with all the Menaces of Death, if she would not bring out her Provisions; the Woman shew'd 'em all she had, which was the Remainder of the Child; at which sight, they stood like Statues, and fell a trembling. *I have here*, says the Woman, *this is a Part of my own Son, and this Dish is of my own dressing. The one half I have eaten my-*

self, and pray do you eat the other. I hope you won't pretend to be more nice and curious than a Woman, or more tender and compassionate than a Mother; but if you make a Conscience of it, Part of it is already dispatch'd, and do you leave the Remainder where you found it. Upon this they filed off, quaking with the Horror of the Barbarity they had seen, and so left the half of the Child to the unhappy Mother.

The Noise of this inhumane Execution was presently spread all over the City, and every one manifested such an Abhorrence of it, as if they had been, as they really were, all guilty of the Crime. The Terror of the Famine made Men weary of living, and those that had Life as yet, they envied the Dead that were taken off before the Extremity was come to this Height.

Cæsar made his Appeal to God, *That he had done all he could to make the* Jews *happy in the Enjoyment of their Lives and Liberties, but if they had rather be cutting one another's Throats, than live peaceably, there was no Remedy for them. And if nothing else would serve their Turn but the firing of the Temple, and killing and eating their own Children, he was resolv'd to bury their own Iniquities in the Ruins of the City, and not to leave such a People under the Sun, that had arriv'd to such a Degree of enormous and inhumane Wickedness.* *Titus*, after this, began to cast his Thoughts upon the Obstinacy of the Faction, and gave them all for lost, for if the Miseries they had already suffer'd would not work upon 'em, and bring 'em to Sense and Reason, there was nothing remaining would reclaim them.

Two of the Legions had now brought their Platforms to Perfection, and *Titus* now order'd the Rams to be planted against the Western Gallery of the Temple, and so began to play the best Piece of Battery for six Days together, but to no purpose, for the Temple Works were Proof against the Engines. There were others at the same time that sapp'd the Ground-works on the North side, and when they were convinc'd that by a World of Labour they could only loosen some few of the outward Stones without doing any Damage to the rest, and as for the Porch it stood as firm as ever, they thereupon betook themselves to their Scaling-ladders.

The *Jews* could not possibly hinder them to place their Ladders, but where they had any Advantage, they made a brave Resistance, fighting those that got up Hand to Hand,

casting others down headlong as they were just mounting, and overturning the Ladders, Men and altogether, so that in the end the Loss of the *Romans* was very considerable, especially in the Skirmishes they had in defending or recovering their Colours, which is one of the nicest Pieces of Honour among Sword-men: But in the conclusion the *Jews* got the Ensigns, and slew the Bearers: However, to give the Besiegers their Due, there dy'd not a Man among them but fell like a *Roman*; and those of the Faction that had done bravely in former Actions, did so still, in which Number was *Eleazar* Son to *Simon* the Tyrant. *Titus* was convinc'd by this Time that by sparing the Jewish Temple, he did but consume his own Men, and so order'd them to put Fire to the Gates. Upon this new Extremity there deserted over to *Titus*, one *Ananus* of *Emmaus*, a Soldier of *Simon*'s Guard, and with him *Archelaus* Son to *Magadatius*, these Deserters flatter'd themselves, that they should be better receiv'd for leaving the Faction on the winning Hand; but *Titus* was so thoroughly inform'd of the horrid Practice and Pretences of these Men, that he had once resolv'd to cut off both their Heads, however, upon a second Reflexion he overcame his former Resolution, and gave them a Pardon, tho' he never design'd to repose the least Confidence in either of them.

The Gates, as was hinted, were by this time in Flames, the Silver Work about them all melted down, and the Timber consuming in a Blaze, insomuch that the Fire had reach'd to the next Galleries. This you may well conceive was Surprize enough to the *Jews* to see themselves encompass'd with Flames, insomuch that they stood gazing one upon another, without so much as attempting any Thing towards their own Relief, or so much as concerning themselves for saving what was not yet consum'd. They had neither Strength nor Heart left them; and all that Day the Fire got Ground, and the Night following, till by Degrees the Galleries were burn'd down.

When the next Day appear'd, *Titus* issu'd his Orders to quench the Fire, and to level the Ways that his Army might make a freer March; after this a Council of general Officers was call'd, their Names were as follows: *Tiberius Alexander*, Lieutenant-General; *Sextus Cereales*, Commander of the fifth Legion; *Largius Lepidus*, Commander of the tenth;

Tyrius, of the fifteenth. And these others to advise with all, as *Esternius Fronto*, Captain of the two Alexandrian Legions; and *Marius Antonius Julianus*, Governour of *Judea*, with Colonels, and other Officers to fix what Measure should be taken about the Temple: Some were for having Matters push'd on according to the utmost Strictness and Severity of the Law of Arms, for they said, *That so long as the Temple was on foot, and the* Jewish *Meeting continued there, they would never be quiet*; others were for reducing it to Ashes; not under the *Name* and Notion of a Temple, but a Castle. But *Titus* interpos'd here, and said, *If the* Jews *remain Obstinate, and convert a Temple into a Citadel; must I therefore revenge the Rebellion of Men, upon the insensible Stocks and Stones, and so lay the most glorious Fabrick in the Universe to Rubbish for their Sakes. The Dignity of* Rome *would suffer by't, if we should deprive the Empire of an Ornament so Illustrious.* Now so soon as *Fronto Alexander* and *Cerealis* understood what *Titus* would have done, they immediately came over to his Opinion, whereupon they dismiss'd the Council, only issuing necessary Orders that the Soldiers should refresh themselves that they might be the fitter for Action. Some select Bacalians in the mean time were call'd out to look after the Fire, and make some Passages over the Ruins. The *Jews* were very quiet for some time, being quite toil'd off their Legs. The Day following indeed, when they had gather'd a little Heart and Courage, they made a very desperate Sally thro' the Eastern Gate, upon those that guarded the outward Temple. The *Romans* stood to their Ground, the first Shock under the Cover of their Bucklers; but this could not possibly have lasted long, had not *Titus*, who saw the Action from *Antonia*, come in the Nick of Time to relieve them; he brought with him a choice Body of Horse, so that the *Jews* were oblig'd to retreat upon the first Charge; and the *Romans* breaking in upon their Front, the rest betook themselves to their Heels; but so soon as the *Romans* began to draw off in Order, the *Jews* rallied and return'd; thus they fought interchangeably, till the fifth Hour of the Day, at what time the *Jews* were forc'd back into the Temple. Upon this Success, and the Temple standing still as a Place of Refuge for the *Jews*, *Titus* drew off to *Antonia*, with a Resolution to assault the Temple the next Morning with his whole Army; but the Author of all Things in his wise Providence

had ordain'd its Destruction by Fire, and the decisive Day, was now just at hand, which was the tenth of the Month *Lous*, and the very same Day on which it had formerly been burnt by the King of *Babylon*. But this Conflagration the *Jews* brought upon 'emselves, for *Titus* had no sooner left 'em in quiet in the Temple, but the Faction made a Sally on *Cæsar*'s Guards as they were at work, by his own Orders, to put out the Fire; these put the *Jews* back to the Temple again.

But to come to the fatal Stroke, there was a Soldier that without any Pretence to Orders or Authority, and indeed without any Conscience for so impious a Fact, took upon him to act by Impulse: This Fellow got upon the Shoulders of one of his Comrades, and threw a flaming Brand into the golden Window that stands towards the Apartments on the *North* side of the Temple. The Place took Flame immediately, and was follow'd with a most dreadful Outcry among the *Jews*, who bestirred themselves to their own Relief, with all possible speed: For it was now no time to spare their own Lives and Persons, when the only Thing that was dear to them was in imminent Danger. The News of the Fire was soon brought to *Titus*, as he was just a laying himself down in his Tent to take a little Rest after all the Fatigue of the Day: He immediately leapt up, and taking his Chariot, drove forthwith to the Temple to see what Means he could use to extinguish the Fire. *Cæsar*, in short, did all that he could be done to stop it, but all was as good as nothing: He made use of all Words and Signs, but to no purpose, for the greater Noise quite drown'd the less, and they were as blind to the Motions of his Hand, as they were deaf to his Words. Besides, the Soldiers were not to be govern'd by Menaces or Commands, but were all of them led by the Transports of Rage and Passion; some were trampled upon and trod to Death among the Crowd; others were choaked in the smoaky Ruins of the Galleries that were over the Porches: The common Soldiers that were in the Temple, pretended that they could not hear the Command of *Cæsar*; but this was but to cloak their Disobedience; the Men that follow'd after them, gave the Word to those before them, *Throw Fire*. The Rebels had no Way in the World left them to prevent it, but what Way soever they turn'd, there was nothing but Blood and Destruction be-

before them. The poor People, and those that were unarmed, were put to the Sword where-ever they were met. Mountains of dead Bodies were piled up about the Altar, and Streams of Blood flow'd down the Stairs, with Multitudes of dying Creatures weltering in their own Gore. When *Titus* saw there was no restraining the Rage and Fury of his Soldiers, and that the Fire daily gain'd more Ground, he took some of his chief Officers along with him into the inward Temple, when upon a strict Examination, he found that the Glory of the Place exceeded by far all that he had ever heard of it from the *Jews* themselves. But *Titus* observing that the Sanctuary was yet untouch'd, and thinking that it yet might not be too late, he earnestly invited his Soldiers to do all that was possible to save it; giving Orders also to *Liberalis* a Centurion to see to it, and to cudgel those that refused. But what thro' an intemperate Rage, and an impotent Fondness of War and Blood, neither Respect nor Threatnings were sufficient to keep them within the Compass of their Duty. Others were altogether bent upon the Booty, not doubting, but that where the Doors were plated with Gold, they should find an Infidel with Treasure.

While *Cæsar* was so very intent upon the saving of the Temple, some of the Soldiers at the same time set fire to the Posts of the Doors; whereupon *Titus* and his Captains were forc'd to withdraw, when they perceiv'd that no good could be done, so that the Temple was burnt down at last, in spite of all that *Titus* could do to stop it. This last Calamity is enough to make ones Heart to bleed, which is no less than the Ruin of the most wonderful Fabrick that ever was seen, both for Magnificence, State and Structure, and for the Honour of Religion and Sacred Things. But there's this Reflection to be made, That an uncontroulable Fatality attends all the Creation, and disposes of all Creatures both animate and inanimate, and it is something remarkable, that the Temple should be laid in Ashes in the same Month, and on the same Day that the Conflagration happen'd. We compute that one thousand one hundred and thirty Years, 7 Months and fifteen Days were run since the Beginning of the first Temple by *Solomon*, to the second Year of *Vespasian*, in which the Temple was destroy'd; and we also reckon that six hundred thirty nine Years and forty five Days were spent since that of *Haggai*, to the Conflagration of this Temple. When

When the Temple was thus in a Flame, the Soldiers took all they could lay their Hands upon, and kill'd all that came in their Way; so that both the Slaughter and the Pillage were prodigious. There was now no Respect paid to Age or Sex, to Young or Old, to sacred or prophane Persons, for the Priest and the Lay-men all of them shar'd in the severest Calamities of War, and whether they made some Resistance, or submitted themselves, whether they were stubborn, or begg'd for Quarter, they far'd all alike. Now as the Fire made Advances, the crackling of the Flames made up the calamitous Consort of dying Groans; and what betwixt the Precipice, and the Extent of the Fire, all the City seem'd but one continu'd Blaze. The Uproar and the Hurry were so terrible, that 'tis impossible to imagine that anything could be more so. The Howlings of the Rebels when they found themselves at the Mercy of Fire and Sword, and the dreadful Lamentation of distress'd Wretches in the Temple, were Horrors that can't be express'd; those upon the Mountain, and those in the City answering one another by Turns, and Flames opening the Eyes of those that the Famine had almost shut, and inspiring new Strength and Ability to deplore their Misfortunes; the neighbouring Hills and Mountains beyond *Jordan* eccho'ing over the same Complaints that were first of all pour'd out by these poor Wretches. Tho' after all, the Weight and Extremity of their Misery, could not be express'd by all their Complainings.

The Flashes of Fire from the Temple were so large and furious, that the Mountain on which the Temple stood, seem'd like one entire Body of Fire to the very bottom; and the Blood that stream'd down was answerable to the Flame, for the Number of the Slain was superiour to those that did the Execution. The Ground was cover'd with Carcasses, and the Living pursu'd over the Bodies of the Dead; tho' in the end a Band of Ruffians beat the *Romans* back, and having made their Way into the outward Temple, they escap'd into the City, and the remainder of the Multitude follow'd 'em as far as the Porch.

In this Engagement there were a great Number of Priests that made use of the Temple Spits in the room of Darts, and of their Spears, with Lead in 'em, instead of Stones; but when they saw that all would not rescue 'em, and that they

were purſu'd both by Men and Flames, they hid themſelves for a little time under the Cover of a Wall that was eight Cubits over. Two of the principal Men among them were theſe; *Merius*, Son to *Belgas*, *Joſeph*, Son to *Daleus*; theſe two might have ſav'd themſelves, had they but gone over to the *Romans*, but they choſe rather to ſtand or fall with their Companions, and plunging themſelves in the Flames, they had the ſame Fate with the Temple.

When the *Romans* ſaw the Temple laid in Aſhes, they did not reckon it worth their while to trouble themſelves with any of the other Buildings, and ſo ſet fire to them all at once, beginning with the Gates and Galleries; two Houſes indeed were exempted, one on the North, and another on the South ſide; and theſe alſo, not long after, had the ſame Fate of the reſt. The Treaſury was alſo laid in Aſhes, and the Ward-robe, with Jewels and Money, and abundance of Riches, for all that the *Jews* had that was precious, was depoſited in this Place.

By this time there was a mixt Multitude gotten together into one Gallery, without the Temple, that was yet ſtanding, to the Number of ſix Thouſand Perſons; but before *Titus* could iſſue his Orders concerning them, his Soldiers had put Fire to them in a brutal Fury, and ply'd it ſo alſo, that every Soul of that Number was either burn'd, or threw themſelves among the Ruins and periſhed.

This Miſchief was occaſion'd by an Impoſtor, who pretending to Revelation and Divine Impulſe, told the People they ſhould go up to the Temple, and receive Protection; now 'tis common in Adverſity for Men to believe the beſt, eſpecially when Protection and Safety are promis'd.

However, we ſee that theſe People would credit an Impoſtor to their own Deſtruction; but when they heard the Words of Truth, either by Monitory Prognoſticks of their approaching Deſolation, or by ſome other Prodigies, they had neither Eyes nor Ears, nor Hearts to make a right Application of them in time, and ſo paſs'd them by without regarding them; as for Inſtance, What can be ſaid of the dreadful Comet that hung over *Jeruſalem* for one whole Year together, in the Form of a Sword?

What ſhall we farther think of that amazing Light which was ſeen about the Altar, a little time before the Revolt of the

the eighth of the Month *Xanthius*, and at the ninth Hour of the Night upon the Celebration of the Paſchal Feaſt, and continu'd for the ſpace of half an Hour as bright as the Sun. This Prodigy was look'd upon by the more ignorant ſort of People as a good *Omen*, but thoſe that knew better Things, expounded it as a Forerunner of War; ſo that theſe Men could unfold the Myſtery before it came to take Effect.

Upon that ſame Feſtival there was a Cow deliver'd of a Lamb in the middle of the Temple, as they were leading her to ſacrifice at the Altar.

The Eaſtern Gate of the inner Temple was molded of ſolid Braſs, and ſo very maſſy, that it was as much as ten Men could do to ſhut it at Nights; and beſides, it was ſecured with Bars and Iron Bolts, that ſlipp'd down into a threſhold of a large Stone; and this Gate about the ſixth Hour of the Night open'd of itſelf, without a viſible Hand to help it, and upon the Notice of it, being carried to the Officer that had it in Charge to look after, he could ſcarce make it faſt again. This alſo by the Vulgar was taken for a good *Omen*, but thoſe of a deeper Underſtanding made a quite contrary Judgment, and ſaid, That the opening of the Gate betoken'd ſome Favour to the Enemy, and predicted the Deſtruction of *Jeruſalem*.

When the Feſtival was over, and on the twenty firſt of the Month *Artemiſſius*, there appear'd a Viſion ſo uncommon, that I ſhould not dare to relate it, were there not ſeveral Eye-witneſſes yet alive that can atteſt the Truth of it. A little before the Sun went down, there were ſeen here and there up and down in the Air, Chariots and Men in Armour that ſpread all over the Country, and hover'd in the Clouds round about the City.

At the Feaſt of Pentecoſt, as the Prieſts were a beginning to officiate, they heard at firſt a Voice that was indiſtinct, but a little after it call'd out in articulate Words, LET US GO HENCE, LET US GO HENCE.

I now come to the Relation that is more extraordinary than all the other: About four Years before the War broke out, when the City was yet in profound Peace, and abounded in Plenty, there was one *Jeſus*, Son to *Ananus*, a homely ſort of a Country Fellow, who coming up to the Feaſt of Tabernacles, brake out on the ſuddain into this very Exclama-

tion over and over: *A Voice from the East; a Voice from the West; a Voice from the four Quarters of the World; a Voice to* JERUSALEM; *and a Voice to the* TEMPLE; *a Voice to new married Men and Women, and a Voice to all the Nation.*

This was his Cry Day and Night, in every Place, from Street to Street in the City. Some of the leading Men in the City were offended at such an ill-boding Liberty, and ordered the Man to be taken up and whipp'd severely; he took his Punishment very patiently, without offering a Word in his own Defence, but still he went on, denouncing and repeating the same Things over again. The Magistrates began now to suspect, as they had reason, that there was something of a supernatural Impulse in what he said, and that there was some Spirit at the bottom of what he said.

Upon this he was carried to *Albinus*, then Governour of *Judea*, who caus'd him to be lash'd till his very Bones appear'd, but he bore all without either Supplication or Tears, only in a mournful Voice, as loud as he was able, he follow'd every Stroke with a *Woe, Woe to* JERUSALEM. *Albinus*, being his Judge, began then to examine him, and so to ask him whence he came, and what he meant by proceeding in that manner; but he could get no Answer of him; and this was his Way all along, till *Albinus* was forced to discharge him as a Mad-man. From that Time, to the Beginning of the War, he never spoke to any of the Citizens, or made them so much as a Visit, nor did he ever make use of any other than that boding Form of Words, *Woe, Woe to* JERUSALEM! He did not so much as give those one hard Word that scourg'd him constantly, nor those a good one that fed him; but his Answer to all People was was his usual and ominous Presages. He was always observ'd to be more troubled upon Festivals than on other Days; at this rate he went on for seven Years, and neither ther his Voice nor Strength fail'd him till the Siege of the City verify'd his Predictions; and after this, he walked round one of the Walls, crying out with a stronger Voice than was ordinary, *Woe, Woe to this* CITY, *this* TEMPLE, *and this* PEOPLE! And at last he shut up all with a *Woe, Woe be to myself!* and at that very Instant he was slain with a Stone that was discharg'd from an Engine.

I suppose here is now sufficient said to convince Mankind, that the Destruction of the *Jews* was entirely from themselves, and that the Divine Providence did not omit any thing that might have conduc'd to their Safety, if they had but made a right Use of it. But indeed when a People is so plain y forewarn'd, and yet takes not the least Regard, their Ruin lies plainly at their own Door. 'Twas a Wonder how the *Jews* came to be so infatuated, that after the taking *Antonia*, they should make the Temple into a square Figure, seeing they were conscious of the Prediction, *That whenever it should be made Square, the City should be taken:* But indeed the chief Incirement of this War, was the Doubtfulness of that Prophecy that said in those Days there should arise a Prince out of *Judea*, that should have Dominion over the whole World, Now the *Jews* applied this Prophecy to their own Nation, and so oppos'd the *Roman* Power with all imag inable Vigour; which was a great Instance of their Ignorance, for this Prediction bel ng'd to *Vespasian* (which by the way was an erroneous Opposition) who was erected Emperour in *Judea*.

The Rebels, as was hinted before, were now fled into the City, and the Temple continued still in a Blaze, so that now the *Romans* lodged their Ensigns against the Eastern Gate, and with loud Acclamations proclaim'd *Titus* Emperor. There was upon this Occasion a World of Booty gotten, and Gold in *Syria* fell to half Price.

There was a Child among the Priests upon the Wall that asked of the *Roman* Guards, only a Sup of Drink to quench his Thirst, which they freely granted him, upon Promises of good Behaviour on both sides; the Child went over and drank, and then filled a Flaggon, and made such haste with it to his Friends, that the *Roman* Guards could not overtake him. The *Romans* hereupon charged the Boy with the Breach of Agreement; but he made his Defence, and told them, *That his Articles were only to come and fetch a little Water, and that his staying with them was not mentioned*; and the *Romans* finding the Deceit so innocent, that they were pretty well content to be cheated.

When the Priests had continu'd five Days more upon the Wall, they were forc'd to surrender themselves because of extream Hunger. The Guards convey'd them to *Titus*, who shew

threw themselves at his Feet for Mercy; but he told them, that they should have come sooner, and seeing the Temple was destroy'd, it was but reasonable the Priests should have the same Fate; whereupon they were order'd to be executed.

The Heads of the Faction were extreamly perplex'd at this Juncture, being surrounded on all Hands, and to come off was now an Impossibility; so that they propos'd a Conference with *Cæsar*, who out of the Goodness of his Nature, and the Inclination he had to save the Town, consented to it, in hopes that the Rebels might be brought to better Terms for the future. *Titus*, in order to the Interview, made a Stand on the West side of the inner Temple, beside the Gates that leads into the Gallery, where was a Bridge that made a Communication betwixt the Temple and the upper Town, and which, as Matters stood then, parted the *Romans* and the *Jews*. The Soldiers flock'd together on both sides about their Generals; the *Jews* on one Party, to learn what Hopes they might have of Pardon; and the *Romans* on the other Hand, to hear what *Titus* would say to them, who in the first place commanded Silence, after which he deliver'd his Mind to them by the help of an Interpreter; thereby letting them know, that it was his Right to speak first, which was to this Effect.

And is not your Country in Misery enough yet, d' ye think, good People? says he, *will you never be wrought into a Sense of your own Weakness, or of the Power of the* Romans; *but like so many distracted Men, bring both your Temple, your City, and yourselves into the same common Ruine? Were you ever at Ease and Peace since* Pompey *laid your City in Rubbish? And now nothing will serve you, but an open War with the* Romans: *Do you depend upon your Numbers? Why you are convinc'd that you are not able to deal with one Part of our Army: Or is it the Faithfulness of your Allies, that you value yourselves upon? As to that, tell me the Nation under Heaven that is not less or more in Alliance with the* Romans? *And those I'm sure had rather have the* Romans *than the Jews their Friends. If the Strength of your Bodies be an Argument of Advantage with you, take notice that the Germans are our Subjects. And as to the Firmness of your Walls, are they stronger than the* OCEAN, *which is the Wall of* BRITAIN? *The People of which Island, with that*

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have not been able to withstand us. If you depend upon the Courage and Resolution of your Leaders, you know we have been a Match for the Carthagenians themselves. After all, it is certainly the Humanity of the Romans, that has rais'd up Enemies against themselves; We have also given you the Liberty to exercise the Laws of your own Country, and to live as you list both at Home and Abroad; and, what is more than all the other Acts of Humanity, we have allowed you the Liberty of gathering and employing what contributions you please, for maintaining your Religion and the Worship of God; and what is the Upshot of all these Favours, but only to put you in a Capacity of doing us the greatest Mischief; you have behav'd yourselves like Serpents that sting those that take them into their Bosoms.

It is presum'd, that the Contempt you had for the heavines of Nero, made you quite forget the Peace you enjoy'd, and put you upon the most extravagant Design. My Father did not enter Judea with an Intention to correct you for your Defection from Cestius, but only to work a Reformation among you by sober Advice and good Council. Had the Ruine of the Nation been either his Design or his Business, he would certainly have began at Jerusalem, the Root of all, rather than in Galilee, and these Parts adjacent, which he did out of a Design to give you Leisure to Repent.

You made all the Advantage possible of our Divisions at the Death of Cæsar, and so soon as my Father and myself were gone into Ægypt, you took the Opportunity of forming a War against us: And notwithstanding all the Evidence we had given you, of our Tenderness and Humanity in the Government of these Provinces, you had yet the Forehead to enter upon Practices against us, after my Father was declared Emperor, and myself Cæsar, nay, and when we were quietly and peaceably establish'd in the Empire by common Consent, and the Complements of foreign Ministers, who, but the Jews, would be still our Enemies! As was evident by the Embassies and Expresses that were sent as far as Euphrates, that you might have Assurance and Encouragement to revolt; When my Father sent me, tho' with Reluctance enough, to bring a stubborn rebellious People to Reason, how was I pleased to hear they had some Inclination to Peace! How earnestly did I beg of you to prevent the Calamities of War before there was

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a Blow struck! And you can't say but I have made the War as easie to you since as I could, and I never refus'd a Man of you that offer'd himself. Have I ever broken Faith with any Man that ever came over with me? How tender have I been to your Prisoners! and to what Unwillingness did I proceed to the battering your Walls? When did I get the Advantage of you, and did not immediately offer Terms of Peace, as if you had been the Conquerors? When I had the Opportunity to destroy your Temple, and might have done it by the Law of Arms, I constantly requested of you to save yourselves, and all that was Holy which belong'd t'ye. I offer'd you the Liberty to walk off, and that upon Terms of Security too; and, when nothing but fighting would please ye, I gave ye your own choice of the Place and Time; And what's the Product of all this come to at last, but the burning of the Temple with your own Hands, which I would gladly have preserved. And yet you have the impudent boldness to invite me to confer with you; and you appear in Arms, without submitting yourselves like Supplicants for a Pardon. However, to let you see the Ground you have for this miserable Confidence; your People are dispirited, your Temple laid in Ashes, the City in my own Power, and yourselves at Mercy; and yet you would gratifie your Ambition, and insist upon Terms of Honour now in the last Extremity: But to leave these Expostulations, lay but down your Arms, and I shall be content to give you your Liberty, and when necessary Justice is done upon the blackest Criminals, you shall find me a merciful Master to the rest.

The Faction made him this Answer: *That they could not yield themselves up upon any Assurance he could give 'em, because they had ty'd 'emselves with an Oath to the contrary; but however they were willing to quit the town to the Romans, and be gone with their Wives and Children into the Desart.* But *Titus* could not forgive this Insolence, to see Prisoners insist upon Conditions, and giving Laws how they would be disposed of, upon which he instantly caused Acclamation to be made, *That no Jew should for the future presume to make any Application to* Titus, *or expect either Quarter or Protection; but that they might now defend 'emselves by Arms as well as they could; for Cæsar was resolved to act according to the Rules of War.* Upon this the Soldiers had their Liberties given them to fall on with Fire and Sword, and make what Spoil they could in the City.

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However, there was no Hostilities committed that Day; but next Morning the Register Office was set on Fire, with the Council Chamber, the Castle, and a place call'd *Ophlas*; the Flames spread thence to Queen *Helen*'s palace in the middle of the Mount, destroying all before them.

On the same Day, the Brethren and the Sons of King *Izates*, with some other Persons of Honour, joyn'd in a petition to *Cæsar* for their Lives; and *Cæsar*, tho' highly incensed, granted the Request, but they were all of them order'd to prison; and afterward, the Sons and nearest Relations of *Izates* were carried bound in Chains as Hostages to *Rome*.

The next Retreat that the Rebels made, was to the King's House, which was very strong, and had abundance of Treasure laid up in it: but the *Jews* were beat out of this House, and about 8400 of them slain, and all the Money seized. Two *Roman* Soldiers were taken alive in this Encounter, the one a Horse, and the other a Foot-man; the latter was kill'd, and dragg'd along the Streets, as if the *Jews* had intended to revenge their whole Nation upon a single person. The Horse-man upon a pretence, that he had something of Importance to communicate to *Simon*, but having nothing when he came before him, he was ordered to be put to Death by *Ardalas*, one of *Simon*'s Officers: but as the Executioner was drawing his Sword to dispatch him, he slipt away to the *Romans*, and *Titus* indeed spared his Life, because he had given the slip to the *Jews*, but he was cashier'd for it, which to a Man of Honour is punishment enough.

On the following Day the *Romans* routed the *Jews* out of the lower Town, and so put all in Flames as far as *Siloah*; but the Rebels had carried off the Booty into the upper Town, and they were not such as would repent of any Mischief, for they kept up their Arrogance in the worst of Fortunes. The Flames of the City were then a Spectacle of Joy to them, and they profess'd, that they would welcome Death with Comfort; for by this Time indeed most of the *Jews* were cut off, the Temple turned to Ashes, and the Town all in a Flame, so that the *Romans* had but a few Accommodations left them to revel in.

And notwithstanding that Things were at this pass, *Titus* did all that he could to save the ruines of a depopulated city, but all his Labour proved in vain, the *Jews* were grown accustomed to Blood and Slaughter.

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In this Madness and Contempt of Death, they spread themselves all over the City, searching among the Ruines in the Vaults, and other Places for Deserters, and so many of them as they took they kill'd; several of them went over to the *Romans*, with no other Intention than to take one Life, and lay down another; the Streets upon this Occasion were cover'd with Carcasses from one end to another.

The last Hopes that the Faction conceived were, That they might hide themselves in Vaults and Sinks, till all was over, and the *Romans* gone, and that then they might have an Opportunity to escape; but, alas! they did not consider that these kind of Recesses would not conceal 'em from the All-seeing Eye of Justice. The *Jews* that were possess'd of these Retreats, did a world of Mischief yet, for they kill'd and robb'd and plunder'd all that came from the Sanctuary to these Caverns; and tho' the Food was never so coarse, yet 'twas sure to be the Cause of new Quarrels, so that I am perswaded had the Seige continued, the Living would have been so inhumane as to have devour'd the Flesh of the dead.

The upper Town was seated so upon Rocks and Precipices, that *Titus* found it was impossible to gain it without Mounts: Hereupon, about the twentieth of the Month *Lous*, he began to put his Project in Practice; the Carriage was very difficult and expensive, for they had all the Materials to cut down from their former Works. The four Legions rais'd a Mount opposite to the Palace Royal, on the West-side of the Town: The Auxiliaries and others threw up another Mount towards the Bridge and the Gallery, and a Fort that *Simon* built in his War with *John*, which was commonly known by the Name of *Simon's-tower*. Now at this very Time the Idumæan Officers were consulting how they might desert over to the *Romans*; so in the Conclusion they sent five Deputies to *Titus* with an Offer of their Service and a submissive Request of Mercy; this Petition was indeed too late; yet *Titus*, upon an Opinion that *Simon* and *John* would lay down after such a Desertion, sent back the Deputies with a Promise of their Lives, for he look'd upon the Idumæans as the most considerable Part of the Army, considering how the *Jews* were reduc'd. But, alas! this Contrivance had taken Air, and *Simon* caus'd the five Deputies to be put to Death, and their Leaders to be imprison'd,

sating *Sosas* for one of the chief in that Conspiracy. And tho' there was not much left to hope from the common Soldiers now their Officers were gone, however, the Idumæans were kept under a stricter Guard than ever; but all was too little to hinder them from running away; many of them, 'tis true, where cut off, but there was more that escap'd, who were all very kindly receiv'd by *Titus*, for he would not revoke his Promise; and indeed the common Soldiers among the *Romans* had now a Glut of Blood, and began to be more merciful and humane than before.

As for the common People among the *Jews*, there was whole Familes of them sold like Beasts in a Market; but *Titus* reflected upon this with Abhorrence, so that out of an Inclination to save as many Lives as he could, he was forc'd to dispense with his Proclamation, that forbid any single Person to come over to him; however, he had Supervisors of them to make a Difference betwixt the Good and the Bad, and so to treat them accordingly; and *Titus* in a little time set upward of 4000 of them at Liberty.

There was now one *Jesus*, a Priest, and Son to *Thebuth*, who made a Composition with *Cæsar* for his Life, promising in Return to deliver up some of the Donatives and Vessels and other Ornaments that belong'd to the Temple, so that he had his Liberty, and went out and gave *Titus* over the Wall two Candlesticks like those in the Temple, with some Tables, Cups and goblets, being all of 'em made of pure go'd; he gave him also several Vails, precious Stones, and Sacerdotal Habits, with a great Number of Vessels for Sacrifice. There was taken at the same time one *Phineas*, who was Keeper of the holy Treasure, and he brought a great many Priests, Habits, and Girdles; Stuffs, both Purple and Scarlet; there was also a Quantity of Cassia, Cinnamon, Gums and Perfumes for daily Incense, besides several sorts of holy Ornaments, and private Goods. Now for the sake of the Service he had done, tho' he was a Prisoner of War, yet he was treated as if all he had done was out of pure good Will.

The Works were finish'd by this time, having been a raising eighteen Days, so that now the *Romans* advanced their Machines; and that Part of the Faction that despair'd of defending themselves, forsook the Wall, and retir'd into the Castle, and other private Houses and Vaults; but those

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of them that were yet more resolute, staid upon the Wall, and acted offensively against those that managed the Batteries, tho' the *Romans* were superior to them in Number and Strength, and had the Advance over the *Jews*, and being flushed with Victory, whilst the *Jews* were dejected like an unfortunate People, and they no sooner had the least Notice any Flaw or Breach in this Wall, or that any of the Turrets gave way to the Force of the Engines, but they scour'd off as fast as they could; and this Dread went so far, that *John* and *Simon* were seized with a Pannick Fear, and fled before the *Romans* were within Distance of doing them any Mischief. It would have mov'd the Compassion of any Person, to have seen the Knees of those Men knocking one against another, as if they had been sinking to the Ground, tho' but just before they were in the Height of Arrogance and Presumption. Never a more wanderful Change! 'Tis true, they made an Attempt upon the Wall of Circumvallation, that the *Romans* had run about the Town, and in short, they made a Breach in it, with a sort of Resolution to set upon the Guards, and make their Escape; but when they saw they had none to second them, and that all their Friends had forsaken them, they hurried away whither their Fears and Necessities drove them. In this Variety of Terrors, every Body made a Story, that the Wall to the Westward was overthrown, some brought the News that the *Romans* were just at the Roof of it; but these Relations were fram'd as their Fears suggested.

Both the Power and Goodness of God were remarkable upon this Occasion, for the Tyrants ruined themselves by quitting those Strong holds that otherwise could never have been taken but by Famine; and this, after the *Romans* had lost so much Time upon Places of less Strength and Value: However, by this Means the *Romans* made 'emselves Masters of three impregnable Forts, by meer Fortune, which could never have been taken any other way, for the Towns already mention'd could never have been shaken by their Batteries.

So soon as *John* and *Simon* were driven out of these Towers by a sort of Judicial Infatuation, they fled away to the *Vale of Siloah*, where they refreshed themselves a little, and then gave an Assault to the new Wall there; but 'twas so faint and weak, that the Guards beat them off, for what

than

tho' Despondency, Dread, and Misery, they had quite lost all their Strength, and upon the first Repulse they were all scatter'd into Sinks and Gutters.

The *Romans* having now gotten Possession of the Wall, they fixed their Colours upon the Towers, with Acclamations and Shouts of Joy, because they found the Conclusion of the War so much easier than the Beginning; and they were as good as sure, that the War was near at an End, for they could not doubt of it, unless they distrusted their own Eyes. The Soldiers immediately dispersed themselves all over the Town, with their Swords drawn, and killing all they could meet, and burning whole Houses, and what Furniture they had within them, in one common Flame. In many Places where they enter'd for Pillage, they found whole Families dead, so that from the very Horror of such a Spectacle, they came out empty handed; but tho' they had some Compassion to the Dead, they felt no Tenderness for the Living, but stabb'd every Man they found, till the narrow passages were choked up with dead bodies, and channels in the Streets ran down with Blood; in the Evening they left off to kill, and began afresh to burn. The eighth of the Month *Gorpiens* put an end to the Conflagration of the City; and had all the happiness that ever *Jerusalem* enjoy'd been but equal to the Miseries it suffer'd in this Siege, it had doubtless been the Envy of all the World; but the greatest Plague sprung out of its own Bowels, I mean that infernal Race of Rebels, that wrought the Destruction of the City.

Titus was now taking a full View of the Works and Fortifications of *Jerusalem*, and entertaining himself with the larger Dimensions, and Situation of the Towers: the Design, and curious Contrivance of the whole, when he dropt this Expression, *Well*, says he, *had not God fought for us, we could never have made ourselves Masters of these Forts; 'twas God that assisted us, and fought against the Jews; for this Design could never have been compass'd by Hands or Engines.* When he had said this, and much more upon the same Subject, his next Care was to set all the Prisoners at Liberty, which the Tyrants had forsaken in the Towers. And when the City was demolish'd, he took care that these Towers should be left standing, as the Monuments of his good Fortune, without whose Help, he could never have accomplish'd what he did.

The

The Soldiers were now quite harass'd with doing Execution, so that *Titus* order'd them to hold their Hands, and to ease the Slaughter, unless they met with some in Arms, and in a Posture of Resistance, and to give Quarter to all the rest. Tho' the Soldiers went beyond their Commission, and put both the Sick and the Aged with their Companions to Death promiscuously; and those that were strong, and promised some Service, were shut up in the Temple. *Cæsar* had appointed one *Fronto*, both a Friend and a Freeman, to inform himself concerning the People, and treat them according to their Deserts; and as for the Seditious, and the Companies of the Ruffians, he had them all executed for recriminating one another; those of comely and graceful Aspects, and in the Prime of Youth, he preserv'd for the Honour of the Triumph; sending away all of above seventeen of the Remainder into *Ægypt*, to be employ'd in Drudgery and Servile Offices, excepting only such as were distributed here and there among the Provinces for Service of the Theatres, in the Quality of Sword-men and Gladiators; and all under seventeen were expos'd to Sale.

While the Prisoners were under *Fronto*'s Charge, eleven Thousand of them were starv'd to Death, betwixt the squeamish Stomachs they had gotten, and the Severity of their Keepers, that would allow them no Victuals; but indeed the Truth of the Matter was, that the Mouths were too many for the Provisions that could be procur'd.

The Number of Prisoners taken in this War, was ninety seven Thousand, and that of the dead was eleven hundred Thousand, and the greater Number of them were *Jews* by their Nation, tho' they were no Natives of *Judea*; for it was only a promiscuous Multitude of them that was gather'd together at *Jerusalem*, to celebrate the Feast of the Passover, and were there surpriz'd by the War. The number of them was so prodigious, that they were streighten'd for Lodgings, insomuch that the Crouds first brought the Plague among them into the City, and the next Mischief was, that they made way for the Famine; not but that the City was capable enough of entertaining them all, especially if *Cestius*'s Account was true, which was as follows:

Nero had the *Jews* in so great a Contempt, that *Cestius* made it his Suit to the High Priest, that some Measure of

other might be taken to number the People; this he did out of the Desire he had to let *Nero* understand, that the *Jews* were not so Contemptible as he imagined; now the first Opportunity the High Priest had to gratifie *Cestius*, was at the Paschal Feast, when Sacrifices were offer'd up according to Custom from the ninth to the eleventh Hour of the Day, and those Sacrifices to be eaten afterwards in their Families, by ten at least, and sometimes twenty to a Lamb; then it was that they reckon'd up two hundred fifty six thousand, and five hundred Oblations, which according to the Computation of ten to a Lamb, would amount to two Millions five hundred and fifty six Thousand Persons; (but here *Joseph*'s Rule of Multiplication has fail'd him) and these People are entire and sound, for none that were infirm, troubled with Gonorrhæa's, Women in their monthly Sickness, Lepers, Scorbuticks, or in fine, those that had any sort of Malignant Distempers, could be admitted to the Priviledge of having any Part in this Solemnity; no more were any Strangers, but only such as came purely for the sake of Religion. Now all this vast Concourse of People from abroad before the Siege, was afterward by the just Judgment of God coop'd up in the City as in a Prison: But the heaviest Judgment of all was, the vast Numbers of the Slain, some were kill'd openly, the *Romans* kept others of them in Custody, and search'd the very Sinks, and the Vaults, and the Sepulchres for them, and all they found alive they put to the Sword. There were above two Thousand that either laid violent Hands upon themselves, or kill'd one another by consent, beside all those that perish'd by the Famine. The Vapour that arose from the Corruption of dead Bodies was enough to infect all those that came within the reach of it, some were not able to endure it, and so went out of the way; and others were so set upon the Booty, that they stript and rifl'd the Carcasses, and trampl'd upon the dead Bodies as they lay rotting in their Corruption. Thus Avarice swallows all Things. The Judgment overtook the two Tyrants at last, for *John*, with his Fellows in the Vaults, were forc'd at last to beg that Mercy of the *Romans*, which they had so often despis'd; and as for *Simon*, he after a long struggle with his Necessities, was forc'd also to deliver up himself; the latter of them being reserv'd for the Triumph, and *John* made a Prisoner for Life.

Thus,

Thus, in the second Year of *Vespasian*, was *Jerusalem* taken and on the eighth Day of the Month *Gorpieus*; it having been five times taken before, *viz.* by *Azochæus*, a King of *Ægypt*; *Antiochus Epiphanas*, King of *Syria*; *Pompey*, and *Herod*, with *Sosius*, who did all of them preserve the City after it was taken; but *Nebucadnezzar*, King of *Babylon*, laid it all waste about one thousand three hundred and sixty Years, eight Months and six Days after it was built.

The first Founder of it was *Melchizedeck* a *Canaanitish* Prince, whose Name signifies a just King, and indeed so he was in a very eminent Degree; he first of all dedicated this City to God, erecting a Temple in it, and did the Office of a Priest; he gave it the Name of *Jerusalem*, which before his time was call'd *Solyma*. When *David*, who was King of the *Jews*, had driven the *Canaanites* out of this City, he planted his own People there; about four hundred and seventy seven Years and three Months after this, it was laid waste by the *Babylonians*; from *David*'s Reign there, till it was destroy'd by *Titus*, it was eleven hundred and seventy nine Years; and two thousand one hundred seventy seven from the Foundation of it. But neither the Fame, the Wealth nor the Antiquity of the Place; nay, nor the Honour and Religion of it, were sufficient to secure it from the Decrees of Fate. When the *Roman* Soldiers had now nothing left for them to discharge their Spleen upon, *Titus*, to find them Imployment, ordered them to lay the City and the Temple level with the Ground, and commanded them very strictly to leave nothing standing but these three Turrets, *Phasel*, *Hippicos*, and *Marsamne* (which last quite overlookt the rest) and a little Piece of the Wall to the *Westward*, where he design'd to fix a Garrison; but the Towers were to stand as Monuments to future Ages, of the *Roman* Power and Conduct in taking them. These Orders of *Titus* were punctually fulfill'd, and the City so effectually levell'd, that one would have thought it had never been inhabited. This was the last Upshot of the City most glorious in the Universe.

Cæsar was now making a Resolution to leave the tenth Legion for a Garrison in *Jerusalem*, with some other Force, that he could well enough spare; and having discharg'd all the Offices of a careful General, he began now to bethink himself how to Reward and encourage those who had signalized

lized themſelves in the Siege. That he might the better accompliſh his Degn, he mounted a Tribunal with the Flower of his Officers about him; this Tribunal was rais'd in the Head of the Camp, upon an Eminence, where he could ſtand to the beſt Advantage; and thence he deliver'd himſelf to this Purpoſe: *It is impoſſible for me, ſays he, to tell you, my brave Fellow-Soldiers, how kindly I reſent all the the Services you have done me during this War: and ſo he enter'd a Diſcourſe upon their good Diſcipline and Obedience, their invincible Courage and Reſolution upon all Occaſions; and in the moſt frightful Dangers, he forgot not to tell them the Renown they had acquired, by raiſing the Honour, and enlarging the Boundaries of their Country. He gave them alſo to underſtand, that neither the Superiority of Numbers, the Advantage of Fortifications, nor the outrageous Madneſs of the hair brain'd Multitude could ever diſpirit the* Roman *Courage, or diſcompoſe their Conduct. 'Tis true, the* Jews *have had ſome Fits and Turns of good Fortune, but is a great Matter to put an End to a War that has been ſo long on Foot, which is as much as could be either thought of, or wiſhed for, when we firſt imbark'd in it. But it is yet a greater Thing to ſee your Choice of* Roman *Emperors, and Generals ſo univerſally well approv'd. He told them, that he could not but admire and love them all for what they had done ſo worthily as for thoſe who had made themſelves Examples of Bravery; to others, it ſhould be his own Care to make them very grateful Returns in proportions, for he took more Pleaſure in Advancing Men of Merit, than in Puniſhing the unworthy Offenders.* Upon this, *Titus* immediately called for the Accounts from the Officers that had it in Charge, that he might know which of the Soldiers had behaved themſelves worthy of Honour in that War; the Men were produced one and one by Name, and extreamly applauded; *Titus* telling them, *That he had as much Concern upon him for their Good as for his own.* From theſe fair Words, that yet laid Obligations enough in them, *Titus* proceeded to Acts of Bounty and Generoſity, he crown'd them with Coronets of pure Gold and Silver out of the Booty they had taken; he deck'd them with golden Chains, and diſtributed Lances pointed with Gold and Silver Medals; and, in ſhort, every Man was advanc'd both in Quality and Station; Robes

and

and minted Money both in Silver and Gold were given out of the Booty. When the distribution was done, and every Man had receiv'd something or other answerable to his Desert; *Titus* descended from the Tribunal, accompany'd with the Universal Acclamations of all the Army, to offer Sacrifices and Thanks for the Victory. Vast Numbers of Oxen were slain upon the Occasion of this Solemnity, which were offer'd in Sacrifices, and distributed among the Army; and *Titus* himself feasted his Officers for three Days together. After this the Troops were dispersed into several Quarters, and *Jerusalem* was left under the Guard of the tenth Legion, which was not upon that Account suffer'd to return to *Euphrates* whence it was taken. *Titus* reserv'd the fifth and the fifteenth Legions as a Guard to accompany him into *Ægypt*; so that with these he made his first Journey to *Cæsarea* upon the Sea-coast, and Winter being well advanc'd, he would not venture over into *Italy*; his present Care was therefore, to lay up his Treasure and the Booty, and to secure his Prisoners.

Titus first removed from *Cæsarea* to *Cæsarea Philippi*, where he entertained himself a considerable time; and at this Juncture was *Simon* taken, and the manner of his being seiz'd was thus: *Simon*, as was hinted, being forced into the upper Tower, and the *Romans* breaking into the City, he was put to all his Faculty of Contrivance how to shift for himself; however, his Method was this: He call'd together an Assembly of Miners, Stone-cutters, Smiths, and others that were well skill'd in Iron-works, and getting a Provision of Tools, and such a Quantity of Victuals, and so they let themselves down into a secret Vault, where so soon as they found the Passage too narrow for them, they began to Dig and Mine, in hopes to work themselves out beyond the Walls, and so to make an escape; but before they could make any thing of it, their Provisions fell short, and the Plot miscarry'd, tho' they manag'd Matters as sparingly as they could. *Simon* had now no way in the World left him, but to try if he could fright the *Romans* out of their Senses; so he dress'd himself up in a White Garment, and threw a Purple Cloak over it; in this Condition he made his Apparition from beneath the Ruines of the Temple, to the Astonishment of the Soldiers, and others that first saw the Spectre;

but

upon their advancing near him, they took the Courage to acquaint his Name; but *Simon*, refusing to acquaint them, call'd to speak with the Captain of the Guards, whereupon *Jonathan Rufus* was brought immediately, who presently found the Truth out of him, and clap'd him up in Chains, and sent *Cæsar* the Particulars. Thus was that infamous Tyrant brought to Justice, who had shamm'd to many of this Country Men out of their Lives by Subornation and false Evidence. But there's no contending with Divine Vengeance, when it vindicates the Cause of injur'd Innocence. *Simon* was carried off to *Cæsarea*, whither *Cæsar* had made his Return, who order'd him to be kept for his Triumph at *Rome*.

When *Titus* had spent some time there, he set one entire Day apart for the Celebration of his Brother *Domitian*'s Birth-day, which was perform'd in great Splendor, a great Number of condemn'd Prisoners being devoted to the Honour of that Solemnity, and those that were destroy'd by Beasts, by Fire, and Combat, came to two Thousand and five Hundred. *Titus* went thence to *Berytus* in *Phœnicia*, where he kept his Father's Birth-day with more Magnificence than the former; the Entertainments were more expensive, and the Spectacles extraordinary.

At this Juncture there were great Numbers of *Jews* at *Antioch*, who suffered the severest Extremities from their ill Neighbours, not indeed were they themselves innocent in the Matter; but it was *Antiochus* that defamed, that was at the bottom of the Mischief, for he accus'd the *Jews* of a conspiracy to burn the City; and so soon as the People heard the Accusation, they were forward enough to believe it, and thereupon dispatch'd as many of the *Jews* as they could.

After this, the Square-Market, and the Publick Repository, where the Registers and Writings were kept, were casually burn'd down; which was thrown immediately upon the *Jews*, on the bottom of the former Accusation, which raised a severe Persecution of them, tho' the Innocence of the *Jews* was found out at last, for the Mischief was manifested among a Parcel of scoundrel Debtors, who thought if they could but destroy the Writings, the Debts would not be requir'd.

Cæsar was now intent upon his Journey to *Rome*, which

he made thro' *Syria*; and when the People of *Antioch* understood that he would give them a Visit as he past'd, they went out to meet him, and receiv'd him with all the manifestations of Joy; and as they saw their Opportunity, they requested that he would banish the *Jews* out of their City; but he returned them for Answer, *That he had destroyed their City, and laid their Country waste, so they could have no Place to retire to*; but when the *Antiochians* were repuls'd in their first Request, they petition'd once more that the Brazen Tables which contain'd the Immunities and Privileges of the *Jews* might be taken away; but *Titus* gave them a flat Denial. After a tedious Journey *Titus* arriv'd at *Alexandria*, where he sent off the two Legions that had been his Guard, the fifth to *Mesia*, and the other to *Pannonia*; keeping *John* and *Simon*, with other Prisoners to the Number of seven Hundred, in order to make his Triumph of them. When he got safe to *Rome*, his Father met him in Person, and receiv'd him with great Joy. And because that *Vespasian* was but lately arriv'd, they concluded to make but one Triumph for both, tho' the Senate had decreed them two. When the Day prefix'd for this Solemnity was come, there was not a Citizen that remained at Home, but all got Places to see that pompous Appearance. The Soldiers also expecting the Emperors before Day, near the Temple of *Isis* where they lodged; and as the Day broke, they came forth unarmed, cloathed with Purple, and crown'd with Laurel: But the Pomp and Magnificence of this Day, is quite beyond the Power of Expression, Imagination it self cannot do the Matter Justice, for the whole Collection of precious Rarities that the richest and most happy Nations had been gathering for so many Ages, were produc'd on this Occasion to the Honour of the Triumph, and Dignity of the *Roman* Empire. But the Images and Pageants, and whole Procession cannot have Justice done them for want of Room. However, when the Triumph was over, and the Empire fix'd, *Vespasian* built a Temple to Peace: it was as rich as Expence, and as fine as Art could make it; in this Temple were laid the GOLDEN TABLE and the CANDLE-STICK, which were the Rarities he most admir'd; and as for the *Laws* of the *Jews*, and the Purples that belong'd to the Sanctuary,

they

were deposited with great Care and Reverence in the

After all, *Judea* did but enjoy a very small share of Peace, for new Disturbances were rising daily; besides, 'tis a very difficult Matter to rout a People entirely, that have inhabited a Place so long.

When *Lucilius Bassus* had receiv'd his Commission from *Cæsar*, as Lieutenant-General of *Judea*, he took the Command of the Army upon him and made himself Master, by Composition of the Castle of *Herodeon*. Whereupon he gather'd his Troops together, thinking by the Assistance of the 10th Legion to reduce *Macherus*, because till that Place was secur'd, there was still some Fear of Rebellion. This City is wonderfully fortify'd both by Nature and Art: but upon a close view of it, *Bassus* begins to lay Siege to it, and first of all he threw up a Mount against the Castle. Upon this, the *Jews* separated themselves from the Foreigners, and turned them off, as a scoundrel sort of People, into the lower Town, that they might support themselves as well as they cou'd under the first Shock, while they took the Charge of the Castle upon themselves, as a Place that might be defended with greater Ease, and whence they might insist upon Terms with the *Romans*, in Case of Extremity. The *Jews* had the Curiosity to try whether they could withstand the Siege, and every Day there were some Sallies and Skirmishes, in which there was a considerable Number of Men lost on both Sides, and now one, and then the other Side got the better of it; the *Jews* when they fell upon the *Romans* by surprize, and the *Romans* when they were aware of them, made a retreat.

There was within the Walls one *Eleazer*, a very bold and enterprizing young Man, he made several desperate Sallies, and did all that was possible, both by Example and Council, to put a stop to the Progress and the Designs of the *Romans*, insomuch that he became a Terror to the Romans, as well as a Comfort to his Friends. One Day there happen'd a Skirmish, when the Action was over, [illegible] stood without the Gate in a careless Posture, [illegible] with the Defendants upon the Walls; this [illegible] of the *Roman* Camp, one *Rufus* an *Æ*[illegible] Opportunity, ran upon him, and grasp'd him,

all, and carried him off, into the Enemies Camp. *Bassus* ordered that *Eleazar* should be stript naked, and whipt at length within sight of the City; this put the *Jews* into terrible Fears for the Calamity of the brave young Man, and the whole Rabble of them burst out into Tears and Exclamations: So soon as *Bassus* perceived they were concerned at the the Misfortunes of the Man, he thought that the only Way to gain his Point, was to raise their Compassion yet higher, which succeeded to his Wish, for upon erecting a Cross, as if *Eleazar* was to be immediately Crucified, the Garrison brake out into lamentable Cries, that *their Affliction was insufferable*; *Eleazar* also begg'd of them to consider his Extremity, who was now to suffer a wretched Death, as also their own, and not to contend any longer with the Courage, Conduct, and the Fortune of the *Romans*, especially since the very Universe was now subject to that Empire.

This Submission of *Eleazar*'s, and the Prayers of his Relations, for the Family he came of was very considerable, quite melted the Garrison into Tenderness, so that they sent Deputies forthwith to the *Romans* to treat with them, who promis'd, that *Macherus* should be surrender'd, if *Eleazar* might be releas'd, and the Garrison suffer'd to retire where they pleas'd. *Bassus* readily consented to the Conditions, but in the mean time those in the lower Town were highly displeas'd, that this Affair should be transacted, and they not consulted in it; hereupon they took up a Resolution to give them the Slip by Night out at one of the Gates, but they were surpriz'd by the *Romans*, and none but the foremost and the boldest among 'em could make their Escapes. However, this did not hinder *Bassus* from performing his Articles with the rest.

When this Siege was over, *Bassus* made what haste he could with his Army to the Forest of *Jardes*, upon some Intelligence he had received, that great Numbers of the Rebels were gathered there that had escaped from *Jerusalem* and *Macherus*, and when he came to the Place he found it was true; his first Business was to beset the Wood with his Horse, and there he kept such strict Guard, that not a Man could break thro': at the same time he employ'd his Men to cut down the Wood where the *Jews* had hid themselves so much, that there was no Possibility left them to escape.

unless they could cut their Way thro' the *Roman* Bands. However, this last Experiment they were resolv'd to try, and gathering all into one Body, with an impetuous Clamour, made one desperate Push of it, but those that oppos'd them received them as bravely. The Battel, in short, what betwixt true Courage and Temerity, was very hot, but in the End the *Romans* had the Day, with the Loss only of about twelve kill'd, tho' on the other side, of three thousand *Jews*, there came not a Man off.

About this time *Antiochus* King of *Camagene*, and all his Family fell into a very calamitous Disaster; for *Cesennius Petus*, then Governour of *Syria*, sent Word to *Cæsar*, that *Antiochus* and *Epiphanes* his Son were ready to revolt from the *Romans*; whereupon *Cæsar* left the Management of that Affair to *Cisennius*, who immediately made an Invasion upon *Antiochus*, which was the greater Surprize, in regard he had never in the least dreamt of the Matter; however, to give Evidence of his Innocence, he left the Kingdom as it stood, and took only his Wife and Children along with him; but the Trick was discover'd at the long run, and *Antiochus* received very honourable Treatment from *Vespasian* himself.

Bassus being now deceas'd, *Flavius Sylva* fill'd the Government in his room, and finding all the Country to be reduc'd, but one rebellious Castle, call'd *Massada*, which was in the Possession of the *Sicarii*, who were headed by *Eleazar*; *Sylva* hereupon gather'd all the Forces he could make, with an Intention to attack it. These *Sicarii*, or Cut throats were profess'd Enemies to all that were the Friends of the *Romans*, and persecuted them to the height, often driving away their Goods, burning and pillaging their Houses: *For what are these Men*, said they, *better than Strangers and Foreigners, they betray the Liberty of their Country for want of fighting for it, and chuse rather to live as Slaves than to enjoy themselves as Freemen, notwithstanding that Freedom is what can never be purchas'd at too dear a rate. Whether it is not better for these Men to join openly with the Romans?*

But all this was only to cloak their Avarice, for when these very Men whom they thus exclaim'd against, came to join with them in the Revolt, they were worse persecuted than before.

Certainly there was never any Age that could run a Parallel with the *Jews*.

Sylva, as was mention'd, had now begun his March to besiege *Masada*, where the *Sicarii* had lodg'd themselves with *Eleazar*. He made himself Master of all the Country round about with much Difficulty, and left Garrisons as he thought convenient, and then surrounded the Castle with a Wall, to prevent the Excursions of the *Jews*; after this he encamp'd upon the Place where the Castle Rock was join'd to the Mountain: Provisions were very dear, being brought a great Way, and with much more Difficulty to the *Jews* than the *Romans*. The Siege was like to be a Work of Labour and Time, because of the natural Situation of the Castle upon a Rock, which had very steep Precipices round about it: There were two Ascents to it, one on the East side from the Lake *Asphaltites*, which is extreamly dangerous; the other on the West side, which is the more easy of the two.

There was so fruitful a Plain above, that those could never want Necessaries that took Refuge there; and as the Castle was defended from all Stratagems, and the very Dint of Famine, so it was furnish'd with a Magazine of Arms of all sorts, for ten thousand Men. The *Jews* being now clos'd up by Blockade, that there was no Possibility to make an escape; *Sylva* drew near with his Machines, and he had but one Place that could be fill'd up, where he might raise a Mount, and so soon as he had gain'd this Rock, his Soldiers wrought so hard, that they carried the Mount up to the Height of two hundred Cubits, which they thought was not firm enough to support the Engines, whereupon they rais'd a Platform to the Height of fifty Cubits, and upon this they erected a Tower fifty Cubits high, which they laid round with Iron.

From these Works the *Romans*, with abundance of Shot from their Engines, drove the *Jews* off the Walls, and did not suffer them so much as to peep over. The Wall was continually batter'd with a Ram of great Weight, which notwithstanding did very little Execution; the *Sicarii* understanding that the Wall could not secure them any long time, rais'd up another Wall within, upon which the Ram could not make any Impression, because 'twas not harden'd and consolidated: *Sylva* perceiving this, came to this Conclusion, That [illegible] would dispatch the Business much sooner than the [illegible]

gine; so he commanded his Soldiers to throw some Fire-brands upon the Wall, which soon kindled the Wood that the Wall was made of.

When the Flames began to rage, there arose a North Wind which was troublesome to the *Romans*, in regard that it pointed the Flame against them; and beside, they despaired to save their Engines; but immediately after, upon a Providential Turn of the Wind, the Flames were again directed upon the Wall, which now received the Fire at the very bottom. *Eleazar*, in this Extremity, would not think of flying, nor would he suffer any of his Companions to escape; whereupon he call'd an Assembly of the best of them, and bespoke them to this Purpose: *My generous Country men*, says he, *we are all of us resolved never to become Slaves to the* Romans, *and to pay Homage to none but the true God; and here we have an Extremity before us, that will try our Courage and Resolution; let us not therefore stain our Honour, and submit ourselves to the most intollerable Torments, by being taken by the* Romans, *seeing we made the first Revolt from them, and are now the last that remain unsubdu'd. And I esteem it a Mercy, that we may have the Opportunity to die out of Slavery, which has been denied to others. We must certainly die as soon as the Day appears, but then it is in our own Power to die like Men, and not be carried away Captive, which is impossible for the* Romans *to prevent. I must own indeed, that Almighty God has left the Nation of the* Jews, *or he would never have suffered so many of them to perish, and his own City to be delivered up into the Hands of our Enemies. All our Hopes are defeated, and God himself has manifestly taken this Castle from us, which we thought impregnable, for the Fire which was once carried upon our Enemies, was returned again upon us: But all this is no more than a just Punishment of our Offences, who have committed such Outrages against our Country Men. However, if we die resolutely, we shall preserve our Wives from being defiled, and we ourselves shall die in Liberty, which is the best of Sepulchres. Let us first of all fire our Castle, and destroy our Treasure, which is the greatest Mischief we are capable of doing, for by this means the* Romans *can neither inrich themselves with Spoil nor take our Bodies alive; however, we'll leave 'em our Victuals as a Testimony that it was not Ruin that destroyed us.*

When

When *Eleazar* had made an end, all the Company were not consent to kill themselves, for the Tenderness that they bore to their Families, tho' some of them seemed willing enough: Upon this *Eleazar* was afraid the Tears of one Party would melt down the other, and so he stood up, and made a very vehement Discourse upon the Immortality of the Soul; the Marrow of it is as follows: *You shew yourselves*, says he, *to be no more than ordinary Men, in refusing to dye, rather than live in these Circumstances; for what can Death have in it of Terror? It only gives our Minds a Dismission from Prison, and sends them to their native Home, to a Place where Calamity can never come. Our Souls are in a sense dead, while they are immersed in the Body, but when they go hence into* UPPER WORLDS, *they enjoy perfect Felicity in their eternal Mansions; there they remain as invisible to the Eyes of Sense, as God himself does. The very Indians have so strong a Love for* Immortality, *and so firmly believe that departed Souls have a Communication with one another, that they send Messages to the Sculls separate, by those that are departing; nay, the Nation is so violent in them, that they throw themselves into the Flames to get rid of Life; Why then should we, who know more of these Matters than they, stand in suspence about it, especially in the middle of Death and Danger?*

These and many other Things he suggested to them; but the Multitude interrupted him, and as if they had been surpriz'd, strove which should have the Honour first to execute his Advice.

They embraced their Wives and Children, then took their last Farewel, and slew them all at once; when this was done, they gather'd all their Riches together and threw them in the Flames, and with all imaginable Speed proceeded to chuse ten Men that shou'd execute all the rest; when the Election was made, they prostrated themselves upon their Wives and Children, and died in that Posture; so soon as these ten Wretches had executed all the rest, they cast Lots which of them should kill the other nine: this last said Office being done, the living Man went among the Multitude of the Slain, to see if any wanted his Hand to help them thro' with their last Agonies; but finding them all dispatched, he put Fire to the Place, and then with all his Forces sheath'd his Sword to the Hilt in his own Body, and so [illegible]

among his deceas'd Friends. In the end not a Soul was left alive but an old Woman, with another, who was *Eleazar's* Cousin, these two, and five Children took their Refuge in a Cave, where they were provided with some Water. The *Romans* in the Morning expected that they should meet with a vigorous Opposition, made Bridges over from the Mount to the Wall, and so attack'd 'em; but when they met no Enemies, but found all in profound Silence, they all at once raised a Cry, which was heard by the Women in the Cave, who came forth to the *Romans*, and told them all that had passed; which appeared so incredible, that they could not believe it, till they came and saw the dead Bodies. However, they did not insult over 'em, but broke out into Wonder and Amazement at the generous Greatness of the Minds of the *Jews*, and their obstinate Contempt of Death.

Silva fenced a Garrison in *Massada*, and so march'd his Army to *Cæsarea*, leaving the Country in perfect Peace behind him.

The *Jews* in *Judea* were now so perfectly subdu'd by the War, that not an Enemy was to be heard of in these Parts. The Remainder of the *Sicarii* was now fled into *Alexandria*, where they did a world of Mischief, fomenting the Rebellion, and debauching the Loyalty of the People; however, they smarted for it soon after, for six hundred of them were Slain at *Alexandria*, and the rest fled to *Thebes*, and into *Egypt*, where they were apprehended; tho' not a Man of them would own *Cæsar* for his Master to save his Life.

Lupus was at this time Governour of *Judea*, and he first *Cæsar* Notice of all these Tumults, who was so well acquainted with the Humours of the *Jews*, that he thought he could not be too cautious of their Meetings and Cabals, therefore he order'd *Lupus* to demolish the Temple of *Onias* in *Egypt*, of which Temple take the following Account.

Onias, Son to *Simon*, and High Priest, being expell'd *Jerusalem* in the time of the War between *Antiochus* King of *Syria*, and the *Jews*, withdrew himself to *Alexandria*, where he was very kindly receiv'd by *Ptolemy* then King of *Egypt*, as being partly an Enemy to *Antiochus*, and partly upon a Condition which was agreed upon between them at this; *Onias* took upon him to bring the *Jews* under *Ptolemy's* Interest, if he would but grant him the

Request

Request: *Ptolemy* promis'd him, that he wou'd do it, if it was within the Compass of his Power; so *Onias* begg'd Leave, that the *Jews* might erect a Temple somewhere or other in *Ægypt*, that they might meet and worship their GOD according to the Religion and Constitution of their Country; *By which Means*, says he, Antiochus *will appear more and more contemptible to the* Jews, *and they will entertain a better Opinion of your Service, besides the vast Numbers that will immediately truckle to your Protection, only for the Freedom to worship God according to their own Religion.*

This Proposal pleas'd *Ptolemy* well enough, and so he allotted the *Jews* a Spot of Ground for their Purpose, which was about one hundred and eighty Furlongs, distant from *Memphis*, in the Province of *Heliopolis*. *Onias* first built a Castle there; and after that erected the Temple, which, tho' it could not be compar'd to that *Jerusalem*, yet it had a Tower that was made after the very same Fashion, of large Stones, and was sixty Cubits high: The Altar was also made after the Model of that of *Jerusalem*, and enrich'd with Presents and Donatives much as the other was, abating only the Candlestick; but in the room of that they had a golden Lamp, which was as bright as the Sun; and it hung by a golden Chain before the Altar.

This Temple was surrounded with a Brick-wall; the Gates were all of Stone, and there was a considerable Revenue belonging to it, both in Monies and Land, that nothing might be wanting to perfect the Solemnity and the Celebration of the Service. *Onias*, 'tis true, did not perform all this out of any Principle of Conscience, and the Simplicity of his Heart, but the beginning of it was a sort of Spleen he had against the *Jews* at *Jerusalem*, that had driven him away; and by erecting this Temple, he thought to draw the *Jews* to him that had cast him off, especially upon the Bottom of an ancient Prophecy of about Nine hundred and seventy Years standing, which seem'd to favour the Intrigue; and he had also another Prediction of *Isaiah*'s, that in time to come there should be a Temple erected in *Egypt* by a certain Jew, and accordingly this Temple was built: But to return to the History, *Lupus* went directly thither, and laid Hands [illegible] the Oblations and Presents that he found, and so that it [illegible] but *Ptolemy*, who succeeded to the Government after [illegible]

[illegible] was decens'd, stript the Temple of all that could be [illegible], and left nothing behind him, threatning the Priests also very severely, if they should make the least Concealment; and not a Man wou'd he suffer to enter the Temple upon the Score of Religion, but shut the Doors upon 'em, and did not leave the least Appearance of Divine Worship in that Place. Three hundred and thirty Years were spent betwixt the building and shutting up of this Temple.

The Boldness and Insolence of the *Sicarians* had spread by this time like an Infection all about *Cyrene*; there was one *Jonathan* an Enthusiastick Weaver, that had made his Escape thither; he was a wicked Fellow, and drew abundance of the People after him into Desarts and Woods, under a Pretence of shewing them some Visions, and odd kind of Wonders; and among the common sort of the People, the Impostor pass'd current enough; but the Noise of it coming to some Jews at *Cyrene*, that had more Sense, and tracked out the Matter, and sent Notice of it to *Catullus*, who was then Governour of *Pentapolitan Lybia*, and he laid Security for them with Horse and Foot, and master'd them with little Difficulty, for they were unarm'd; some of them were kill'd, and the rest taken Prisoners and carried to *Catullus*. However, *Jonathan* the Weaver, who was the Ringleader to this wretched Multitude, who, after a long Search, was found out and taken, and so carry'd to *Catullus*; but he was so cunning to project a Way how the Storm might be diverted from himself, which was by accusing the richest of the *Jews*, and bringing them in as Partners in the Conspiracy. These Accusations, tho' as false as could be imagin'd, yet *Catullus* catch'd them with Pleasure; whereupon he began to inhance the Matter, that a War with the *Jews* was as good as proclaim'd already; and that the Villany might yet appear the more execrable, he not only believed the Matter, both against Truth and Reason, but he instructed the *Sicarians* to aggravate the Crime, and dictated a false Witness to accuse a *Jew*, *Alexander* by Name, to whom he had been a long time a profest Enemy; and his Wife *Berenice* was also ensnared by the same Evidence. These were the first that upon this Occasion were executed, [illegible] after them there were to the Number of three thousand [illegible] to Death; and this he thought went well enough, so

long

[illegible] as he got their Money to himself, and made their E[illegible] [illegible] to the Emperor. Now upon an Appre[illegible] of being discover'd by some *Jews* of good Credit, [illegible] on the Matter yet farther, and brib'd *Jonathan* and some other Prisoners, to make choice of such Men as had most Honour and Reputation about *Rome* and *Alexandria*, and make some new Matter of Accusation; and *Joseph* himself, the Author of this History, was one of the Number. Upon this *Catullus* made a Journey of it to *Rome*, bringing along with him *Jonathan* and the other Prisoners, not doubting that the Matter would be any farther search'd into, but be taken for granted, as he himself represented it; however, the Contrivance would not answer, for *Vespasian* being something suspicious, resolv'd to have the Hearing of it, and upon Examination, he found the Proceedings were not fair; so *Joseph* and his Companions, at the Request of *Titus*, were discharg'd, and sent off as innocent; tho' at the same time *Jonathan* was sentenc'd to be whipt, and burnt alive, which was done accordingly. With respect to *Catullus* indeed the Mercy and Goodness of the Princes were such, that at present he was no farther prosecuted; but in a short while after he was seiz'd with an incurable Company of Diseases, as Gripes and sharp Pains all over his Body; and the Torment he had in his Mind was yet more intollerable: He was haunted with the Ghosts of those he had murther'd, and had very ghastly Apparitions that pass'd before him; he frequently started out of his Bed, and cried out as if he had been in the extreamest Tortures. His Inwards in the End began to putrify, and rotted, and came out: Thus was this wicked Man made an Example of Divine Vengeance.

We are now come to the Conclusion of the Wars, and have shewn how the Hand of God was visible in the Destruction of *Jerusalem*, the Temple, and finally of the *Jews* themselves.

FINIS.